MVSEVM
BRITAN
NICVM

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Concerning Ayre, Fire and Water.

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NATVRALL AND
Artificiall Directions for
HEALTH.

The firſt Section, concerning
Ayre, Fire, and *Water.*

CHAP. I.

Becauſe ſome Noble *and many friends of ours doe live in* Ireland, *and for that ſome others of our neareſt acquaintance doe intend a* Plantation in the Southerne part of Newfound-land: *I pray ſhew me ſome* Directions Naturall *and* Artificiall *for the preſervation of health in ſuch remote places, where learned Phyſicians are ſcarſe.*

THey that obſerve a good *diet*, neede no artificiall *Phyſicke* for their after a ſort are continuall. The one preſerves the bodies frame freſh and free from withered corruption: the other offendeth Nature. The one prolongeth the light of life, as oyle in a Lampe. The other [illegible]

B

ning to raiſe their fortunes by the ruines of their di-
ſtreſſed [illegible] ers, that
ſoothe [illegible] o gaine
continu[illegible] le Rules
of Diet [illegible] attained
to the full period of Natures race, free from violent ſicke-
neſſes: as was verified in *Hippocrates*, who lived above one
hundred yeares; and in *Galen*, who died not, till he out-went
the courſe of ſevenſcore yeares; which ſurely came to paſſe
by his temperate diet, as himſelfe juſtified in theſe words:
*About the eight & twentieth yeare of mine age, when I knew there
was a certaine way to preſerve health, I followed the ſame all my
life after, inſomuch that I never ſickned, ſaving of an Ague for
one dayes ſpace, which yet chanced very ſeldome, and he that lives
at his owne liberty might avoid this alſo.* All ye that love your
healths, follow *Galens* Golden meane: Let not the ſugred
baits of Sardonicall ſinne allure your palates for the over-
throw of your ſoules Palaces, the habitation of the *Holy
Ghoſt*. Remember that long life relyes moſt on the reſtrayned
throat, that ſweeteſt health ſtands on the ſparing hand, as is
deſcribed in that ancient Diſticke:

Pone gulæ metas, ut ſit tibi longior ætas.
Eſſe cupis ſanus? ſit tibi parca manus.

With this concurreth that worthy ſaying of the Wiſe
man, *Eccleſiaſt. cap.* 37. *By intemperance have many periſhed,
but he that diets himſelfe, prolongs his life.*

*Seeing that temperate dyet is ſo beneficiall for the preſervation of
health, in what doth the ſame conſiſt?*

A good diet may be obſerved by the knowledge and ob-
ſervation of theſe foure: The firſt, Ayre, Fire, and Water.
The ſecond, Meate and Drinke, and ſuch as we uſe for nou-
riſhment. The third, Mirth, Exerciſe, and tranquility of the
body. The fourth, avoydance of excrements, under which
Phlebotomie, purgations, vomits, [illegible]
bathes, carnall copulation, and ſuch like are contained, be-
ing temperately uſed. [illegible] temperately: for, as *Hippo-
crates* writes in his Aphoriſmes: *It is very dangerous to fill*

pa

[illegible] to know [illegible] of any [illegible] *[illegible] at once, ſuperfluouſly or [illegible] for all our life is [illegible]* *Nature.*

What is Ayre?

Ayre naturally or it ſelfe, is an Element hot and moiſt, a ſpirituall vapour, whereupon the whole conſeruation of our liues dependeth. The attraction of this inconſtant *Proteus* is ſo neceſſary vnto vs, that if any one of the inſtruments of our bodies be ſtopt, or tainted with noyſome ſauours, wee cannot chooſe but forthwith be ſtrangled or empoiſoned. In reſpect whereof, the chooſing of a good ayre muſt (for the preſeruation of health) obtaine the chiefeſt place.

Which is the beſt Ayre?

That which is a mans vſuall ſoyle, and Countries ayre, is beſt. This by the Philoſophers is approued in this principle: *Euery mans naturall place preſerueth him which is placed in it.* And by the Poet confirmed:

Sweet is the ſmell of Countries ſoyle.

Likewiſe a good Ayre may be knowne both by the ſubſtance, when it is open, lightſome, pure, and cleane, free and farre from all filthy dunghils, ſinkes, ſtanges, noyſome gutters, channels, Nut-trees, Figge-trees, Colewortes, Hemlockes, Carkaſes, Mines and Forges (for theſe haue a contrary quality vnto the animall ſpirit, and make men to fall into conſumptions) and alſo by the qualities, as extremity of cold, heate, and moyſture.

But what if a man be forced, vpon ſome conſideration of importance, to forſake his natiue country, and to inhabite in a ſtrange climate?

Neceſſity cannot bee limited. If a mans tender conſcience cannot admit the company of *Hereticks* or reprobates: or if it grieues his ſoule to ſee infinite troupes of *Lawyers*, like Rats, vermine, or the *Locuſts of Ethiopia*, to ouer-charge his natiue ſoyle, and like *rauenous Foxes* in the *Canticles*, to breake into *Chriſts* Vineyard, ſhamefully ſharing his ſeameleſſe coat, and by their vnchriſtianable counſels ſowing ſeeds of debate among their brethren, of purpoſe to reape to them-

[illegible]
[illegible] a man be pincht with penury, that makes the good old wife to trot: then let him (if it be poſſible) remove [illegible] his owne Country, such as New-England, and [illegible] to begin at such as is my [illegible] hope, the Southern part of Newfoundland, which my Country-man [illegible] *Madoc*, found out long before. *Sebastian Cabot* discovered the same, at his charge [illegible] our two ſeverall [illegible]. The former Countries stand in the parallel of *Spaine*, [illegible] temperate; and the latter conſiſts of equall climate and goodneſſe with the *River of Loire* or *Ll-air*, according to the *Brittish*, that is *the golden plaine*, and indeed the Paradiſe of *France* or rather of the world, if it be true, that Sir *John Mandevill*, after all his travells, witneſſed [illegible] the [illegible] of *Europe*, and this noble *River*. But letting this paſſe, [illegible] my Country, which gives me my well-being: *Patria est ubicunque bene*. And for the Country of *Virginia*, and *New England*, [illegible] by those *Honourable persons*, whilſt [illegible] of their *Kingdome Christ*. And [illegible] our *Island of Great Brittaine* acknowledge her ſelfe indebted unto theſe foure Noble Gentlemen, my much eſteemed friend my *Lo. de la Warre*, who well deſerves a Princely title: Sir [illegible] *Dale*, *Captaine Argall*, [illegible] who with undaunted courage and unwearied *Reſolution*, as ſo many gliſtering *ſtarres*, every one of them comparable to the *Romane Curtius*, or *Spaniſh Cortes*, traveled the way unto us, to imbrace thoſe fruitfull Regions, and to forſake our home-bred idleneſſe, which bodily and ſpiritually (like [illegible] Nets) [illegible] our ſelves. By the example of theſe induſtrious Gentlemen, let us lend our helping hands to our poore Country-men, that would faine goe into thoſe remote places, if they were of power able to furniſh themſelves with proviſions. Let us for the honour of *Him*, whoſe unſpeakable [illegible] the world was made, as (*if any*) leave off our looſe and laviſh living, [illegible] in his

[illegible]
Rome, Valentinians, Toleteans, and [illegible]
would [illegible] with ſufficient meanes [illegible]
ked ſervants of Chriſt to plant [illegible] Was not the
Iſabella the Spaniſh Queene ſold her chiefeſt Jewels to ſet
out *Columbus* for the diſcovery and planting of the *Weſt-Indies*. I feare me, this *Weſterne Queene* will riſe up in judgement againſt us, (as our *Saviour* ſaid of the *Southerne Queene* that travelled to ſee *King Salomon*) and condemne us of lowſie and careleſneſſe, for all our vaunting and craking of the *Apoſtolike Faith*, our pretended zeale, and true worſhip of *God*. Let not the childiſh doubts of cowardly *Chuckes* diſmay your generous mindes, that other *Nations* may pretend claime hereafter unto theſe forraine *Countries*: for beleeve it, the very *Law of Nature* [illegible] warrants us the poſſeſſion of that, which no man actually poſſeſſeth: *Quod nullius eſt, jure Gentium primo occupanti conceditur*.

What is the cauſe that the Ayre changeth ſo oft?

The Ayre receives ſundry alterations, not onely according to the ſundry aſpects of the Starres and Planets, as they riſe and ſet, but alſo by reaſon of the diverſitie of Countries, and of the particular ſituations of ſome places, as well upon the water as upon the land. Doe but marke how feavers, rheumes, and plagues are engendred by reaſon of troubled ayre, and of low marſhie grounds. And on the contrary, how our health is continued, refreſhed, and recovered in hilly, dry, or ſandy Countries.

How doth the Ayre receive alterations by the Starres and Planets?

Very Shepheards know, that there be wandring Starres, called Planets, and fixed Starres, which [illegible] and are carried about included in their Spheares. All the fixed Starres have but one Spheare or Globe aſſigned unto them by Aſtronomers, named [illegible], ſomething [illegible] above the Planets. The Planets every one in his proper Spheare, one in another, doe move in longitude and in

latitude.

[illegible] from Eaſt to Weſt: as [illegible] the North to the Southward ſo on the contrary. The Moo finiſheth her courſe and motion from Eaſt to Weſt, in ſe ven and twenty dayes and eight houres; *Mercury*, *Venus*, and the *Sunne* in a yeare: *Mars* in two yeares: *Jupiter* in twelve yeares, and *Saturne* in thirty yeares. But leaving their motions and Conſtellations to a higher conſiderati-on, I will lay downe the obſervations of certaine ſtarres, whoſe riſing and ſetting doe occaſion great alterations to the Ayre and ſeaſons of the yeare.

About the twentieth day of *March*, when the *Sunne* enters into the ſigne of *Aries*, at ſuch time alſo as the ſtarre *Pega-ſus* ariſeth in the morning, then beginneth the *Vernall Equino-ctiall*, making the artificiall day equall with the night. This Quarter cauſeth ſundry changes and chances in the Ayre, for the ſeaſon waxeth warmer, and in the earth, fo the earth lookes with another hiew at the influence of thi Conjunction: Yea, ſuch is the turbulent qualitie of thi ſeaſon, that Wines are troubled in their veſſels, even a our bodies are diſtempered with ſtrange and unexpecte commotions of Humours ſtriving and ſtruggling to over-maſter one another. Whereby ſundry ſickneſſes break out in our brittle bodies. What ſhall I write of the *Canic lar* or *Dog-dayes*? A time ſo dangerous, that Phyſicia dare not miniſter any purging medicines to their Patient nor the skilfulleſt Surgeons can cure their wounds. Abou the ſeventeenth of *September*, the *Sunne* entring into *Libr* for the latter *Equinoctiall*, that terrible ſtarre *Arcturus* pla eth the tyrant in the Ayre, that the effects thereof appea in our bodies humours, awaking up thoſe paroxyſmes fi and ſeeds of ſickneſſes, which before lay as it were at re to grow and increaſe in the braine and ſtomacke. I coul likewiſe ſhew how the ſtarre called *Pliadum ſtella*, as the Eye of *Taurus*, with a ſodaine and violent cold, bl ſteth and beateth downe the heate of *April*, otherwi making the Ayre farre more cold then if it were in *Mar* I could alſo make mention of that memorable Starre *Ori*

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which riſing at the end of [illegible], whiles the Sunne is in *Scorpio*, his naturall enemy, doth ſo diſturbe the Seaſons, and tempeſts in the Ayre, that not without cauſe *Orion* is termed *The Scourge of Saylers*.

How ſhall I know whether the Ayre be corrupted or no?

Beſides the propheticke and apparant ſignes aboue mentioned, the Ayre is knowne to be corrupted, when it ſwarveth from one of the naturall diſpoſitions thereof, by declining to a hote and moyſt diſtemper, when it appeares over-caſt with thicke clouds, or with warme windes, without raine, and ſmells ranke and unuſually loathſome; when there abounds great ſtore of creatures bred of putrefaction, as wormes, or venemous Toades, Snakes, Spiders, and ſuch like, when there happens abundance of noyſome and unwonted weedes; when fruits degenerate from their former taſte, more luſcious, ſweetiſh or wateriſh, not ſo ſolid, or leſſe kept from rottenneſſe as they were accuſtomed; when beaſts and fowles of the Ayre depart from their ordinary haunts, or elſe if they delight not therein. To conclude, when the ſmall Poxe deſtroyeth children in exceſſive numbers, it is a ſigne that peſtilentiall Agues or plagues will not long be abſent from ſtronger bodies, cauſed through the malignant qualities of the ſame Ayre. But indeed in our cold Countries, (populous Townes onely excepted) wee neede not doubt much of the Ayres corruption.

If the Ayre be hardly corrupted, how then happens the Plague?

Laying aſide ſupernaturall cauſes, ſurely the ſluttiſhneſſe of roomes, and multitudes of Iakes and dunghils, together with the ſlothfulneſſe of ſeruants, which neglect to ayre and bruſh ſuch clothes as they haue in their cuſtody, doe ingender a venemous vapour in ſome cloſe or narrow corner, which wanting vent or open ayre, it increaſeth, and is violently conveighed by ones breath into the lungs, and from thence into the heart, which is the center of the body, or fountaine of life, and from thence, as from the Metropolitane Citie of mans little world, this peſtilent ſcent is ſent and diſperſed by the veines and arteries, into all the parts of the body, infecting the ſpirits and humours.

In ſuch extremities ſhew me how I may prevent the Infection.

You muſt uſe ſuch Antidotes to reſiſt poyſon, to fortifie your fort, which indeed is *Treacle*, if it bee truely made: And the ſureſt way to diſcerne it, is to miniſter a ſtrong purgation unto ſome luſty body, and preſently after to give him the quantity of a Beane of the *Treacle*, and the purgation ſhall never worke, if the *Treacle* be good. But for feare of the worſt, take *Bolearmoniacke*, *Harts-Horne*, and *Terra ſigillata*, of each a dramme, of *Cinamon* a quarter of an ounce, ſtampe them to powder, and every morning drinke the weight of halfe a dramme in a cup of Meath or Ale.

What ſhall a man doe, if the Ayre be eyther too hot, too cold, or too corrupt?

Hee muſt uſe cold things to keepe away the heate, and hot things to expell the cold. Hee muſt adde dry things to moyſt, and moyſt to dry. To depart thence into another place were not amiſſe: For oftentimes it is ſeene, that ſicke folks doe recover their former health, only by change of Ayre, to which agrees that Verſe:

Mox, procul, & tardè, cede, recede, redi.

But if the Ayre be corrupt, and that a man cannot remove thence very quickly, he muſt artificially rectifie it, by perfuming his Chamber with Cypreſſe, Spruce, or Firre, with Iuniper, Roſemary, Bay-tree, or with wood of Aloes; and then by ſprinkling vineger here and there in his Chamber. In briefe, a man in ſuch caſes muſt get him a Noſegay compoſed of Roſes, Violets, Marjoram, Marigold, and ſuch like. And when he goeth abroad, hee muſt hold in his mouth, either the pill of an Orange, or a piece of the roote of Angelica. Likewiſe he muſt have an eſpeciall regard, that his Chamber be at leaſt once a day neatly ſwept. Our Mariners lately returned from their Eaſt Indian voyage confeſſe, that their onely remedy againſt the Callentura, the Scurvie, and other diſeaſes at Sea, hapning by the alterations of the Ayre, is the juyce of Lemons. At my being in *Hungary*, I heard that the fiery Feaver, a diſeaſe infectious in that Country, is cured onely by Salt-niter, prepared with Sulphur, and given in water as drink to the Patient: a thing very ſtrange, that fire ſhould quench fire. The Sweating ſickneſſe proper to our *Engliſh* Countries, at firſt eſteemed incurable, was ſithence experienced to be cured by the cheapeſt way of the world, even by *Abſtinence* alone: for as ſoone as the Patient findes himſelfe diſtempered with this diſeaſe, hee muſt preſently without intermiſſion reſt himſelfe ſtill on his bed, not moving hand nor foot, ſpecially out of the bed, unleſſe hee bee extremely forced. Hee muſt neither eate nor drinke for the ſpace of foure and twenty houres, but bee moderately covered, ſo that the ſweat might diſtill out of the body gently, and by little and little without compulſion.

In *Ireland* they cure their Agues, onely with faſting foure or five dayes, from all kindes of meates, leaving Nature alone to ſpend out thoſe ſuperfluous humours, which the moyſture of their Weſterne Ayre breathed into them. And ſurely it were a worke of charity in our *Phyſitians*, if herein they would admoniſh their Patients to faſt, and to imitate the antient preſcriptions of Nature, and not to ſurcharge them with ſo many monſters of *Indian* or *Arabian* mixtures, which in ſtead of rooting out the venemous ſeedes of ſickneſſes, doe leave behinde them a cankred conſtitution, and a crazed complexion, ready to harbour other new and unheard of infirmities, occaſioned by the poyſonous reliques of their medicines. Among ſo many *Phyſitians* which peſter the Common-wealth, how many have we heard ever, to obſerve a ſparing *diet* in their owne perſons? they, on the contrary, have we not ſeene them feed themſelves with the wings and beſt parts of the Partridge, carving only the bones unto the ſicke, like unto the *Phyſitians* in *Rabelais*? But, as it is ſaid, *Few Lawyers dye well, & few Phyſitians live wel.* For now adayes they give themſelves more to obſerve [illegible] firſt, than the rules of *Diet*, following Hypocriſie more thā *Hippocrates*: chiefly [illegible] *Ladies* in their longing deſires, praiſing their [illegible] which they call cordiall, while they pry into their purſes, even ſo long doe they abuſe theſe weaker veſſels, like unto their firſt Enchanter, untill Death ſeazeth on their tender joynts, wreſting the bottle out of their dainty hands; not much differing from that of *Perſius*:

Et tremor inter vina ſubit, calidumque triental
Excutit è manibus, dentes crepuere retecti.

Shew me particularly, how the ayre may be corrected for the recovery of ſicke folkes, according to the diverſities of places, times and ſeaſons.

Art may moderate all this, by accommodating the ayre in reſpect of the ſicke. For if it be in Summer, that the ayre be too hot and ſultry, as the vulgar ſay, and that the Patient is affected with ſome ague, or with ſome other burning diſeaſe, hee muſt be placed in ſome lower roome, or ſome coole chamber, where the heat of the Sunne comes not ſo forcibly. In Winter-time let fire correct the raw and cold ayre, eſpecially for them that be afflicted with cold ſickneſſes. For ſuch a cloſe warme roome muſt be prepared, fenced from windes, where a good fire may be made.

Adviſe mee how I ſhould build me an houſe for pleaſure, health, and profit.

Firſt, you muſt chooſe out a fine ſoyle, which hath water and wood annexed unto it, and fore-caſt in your minde whether the proſpect to and fro bee decent and pleaſant to the eye. For I am of this opinion, that if the eye be not ſatisfied, the minde cannot be pleaſed; if the minde bee not pleaſed, nature doth abhorre; and if nature doth abhorre, death at laſt muſt conſequently follow. Next, you muſt marke, whether the Ayre which compaſſeth the foundation of your houſe, be of a pure ſubſtance, and that ſhortly after the Sunne is up, groweth warme; and contrarily groweth cold after the Sunne is ſet. Thirdly, you muſt make your foundation upon a gravell ground mixt with clay, upon a hill, or a hill ſide. Fourthly, looke that your windowes be North-ward or Eaſt-ward. Laſtly, when your houſe is finiſhed, you muſt prepare a Garden repleniſhed with fin

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dry kindes of hearbs and flowers, wherein you may recreate and ſolace your ſelfe at times convenient; for nothing in the world recreates the body, and nouriſheth the ſpirits, more then ſweet aire & fragrant ſmelling: The one partakes of the celeſtiall and inferiour qualities, pierceth the heart with perpetuall motion, and there finding the vitall ſpirits, affecteth them with the like qualities. The other delighteth the braine with vapours, as it were Aromaticall, and ſpreades it ſelfe thorow the arteries, for the increaſe of life.

Doth the nature of places alter the quality of the Ayre?

Yea doubtleſſe: Eyther by reaſon of marſhes, as I ſaid before, which commonly are corrupted with rotten vapors and exhalations, or elſe of Church-yards. ſubiect likewiſe to the ſame mutations, we ſee by experience, that the ayre, which compaſſeth us about, doth change his temperature: As alſo when it becomes either exceſſively hot or cold, dry or moiſt, we doe find our ſelues in much travell and alteration. Little doe the *Londoners* thinke that one of the chiefeſt cauſes of infectious ſickneſſes, ſpring from the damps of their Church-yards; Therefore it were well done, if they provided other places of burials.

Doth the nature of the time of the yeare alter the Ayre?

The like mutations doth the Ayre inferre unto us in the foure ſeaſons of the yeare, according to the courſe of the Sunne: for in the Spring-time, as I touched before, the Ayre is neerer unto his owne nature, *to wit*, reaſonably hot and moyſt: in Summer further heated by the Sunne, it becomes hot and dry: in Harveſt, cold and dry: in Winter, cold and moyſt. And not onely the Sunne in the four ſeaſons of the yeare, brings ſuch alterations in the Ayre, but likewiſe the Moone in her foure quarters, cauſeth foure differences: for the firſt ſeventh day from the new Moone, untill the next ſeventh day, is like the Spring-time, being hot and moiſt. The ſecond ſeventh day, untill the full of the Moone, is like Summer. The third day, the Moone decreaſing, is correſpondent unto the Autumne. And the fourth and laſt quarter is like the Winter. Even ſo againe, the morning is hot and moiſt, like the Spring-time: noone is compared to ſummer: the evening to Autumne: and the night to the Winter.

What ſickneſſes doth the Ayre cauſe?

The Ayre cauſeth ſickneſſes according to the variety of the Climate. In cold Countries, I meane, from the fiftieth degree, to the Pole Northward or Southward, few ſickeneſſes abound; except they happen through exceſſe or diſtemperature of dyet, or unwholeſomeneſſe of the ayre, as above written.

In hot Countries, ſpecially between the both *Tropicks*, the ayre is more intemperate and peſtilent. Here-hence ſpring *Plagues*, *Callenturaes*, and *Lues Venerea*; inſomuch as a certaine Writer affirmeth by experience, that an *Europaean* can hardly live in *Ethiopia*, or under the *Equinoctiall line*, above fifteen yeeres, whereas on the contrary we heare that men live in *Swethland*, in the North parts of *Ireland*, and in other cold places, where the ayre is pure and Northerly, till they attaine to an hundred or five ſcore yeeres. In a word, where ſheepe live longeſt, there it is very likely that men will live untill their ſonnes waxe weary of them; and that is, on hilly and dry places, where windes abound.

Seeing that windes bee healthfull, diſcourſe ſomewhat of their qualities.

I could ſpeake of the generation of *Windes*, how at firſt they are nothing elſe but ſubtill and thinne vapours, drawn from the earth up unto the frozen and cold region of the Ayre, wherein meeting with certaine fiery exhalations, theſe vapours are lockt in for a time betwixt the ſulphureous heate, and the *ayrie* moyſture, and after much buſtling and bickering, being forced to give way, they get out and make theſe noyſes or hurliburlies, which wee call *Windes*. I could likewiſe deſcribe their names, numbers, and ſituations, according to the foure parts of the world, Eaſt, Weſt, North and South, together with their lievetenants, collaterall,

rall, or ſide-long blaſts. But then the chiefe ſcope of this Treatiſe might be called in queſtion for a running out of his true *Meridian*, whereas our ayme is to direct men only for the fruition of their healths, at this preſent time.

The Eaſterly winde which blowes directly under the *Equator*, where the Sunne ariſeth, availes moſt for the preſervation of health. The Northerne winde, which is cold and dry, obtaines the next place; the Weſterne the third place; and the South, which is hot & moyſt, endammageth our healths, and ingendreth many ſickneſſes: whereof let the rheumaticke beare me witneſſe, whoſe griefes increaſe, when the South-winde blowes.

Of Water. CHAP. 2.

What is Water?

WAter is an Element cold and moiſt, and doth not nouriſh, but helpe digeſtion.

How many kindes of Waters be there?

To diſcerne good Waters from bad, you muſt learne that there be foure differences of waters; namely, Raine-water, River-water, Fountain-water, and Stang-water. By Raine-water I meane all that fals from the Region of the ayre upon the earth in forme of water: and this is either ſweet, when it fals without a ſtorme; or elſe troubleſome, when it fals with ſtormes & tempeſts.

Is not Snow-water as good as Raine-water?

Snow-waters, albeit they be counted among thoſe waters which are light, as having beene ſublimed, purified, and as it were diſtilled, yet notwithſtanding they bee not ſo good: For they ingender ſcowers and morphewes.

What is the nature of Fountaine-water?

Fountain-water is the beſt water for preſervation of healthe. But you muſt obſerve, of what ſide it ſprings, for if it comes from the Eaſt, it excels the reſt as well in moyſture & thinneſſe of ſubſtance, as in pleaſant ſmell, and it doth moderately comfort the ſpirits: Contrariwiſe, thoſe fountaines which ſpring out of rockes, towards the North, and which have the ſunne backward, are of a hard digeſtion, and nothing ſo pure as the other.

Whether water being drunke doth nouriſh? And whether the ſame be wholeſome for ſicke perſons?

Surely water cannot nouriſh, becauſe of it ſelfe it is of no ſubſtance to fortifie or increaſe the vitall faculties. Inſomuch that it hardly paſſeth or moveth any requiſite tranſſpiration throughout the body, nor as yet can it diſtribute any nouriſhment to the Liver, much leſſe to the Kidneyes, Breſt, and Lungs, by reaſon of the windineſſe, which keepes it from piercing into the profound parts of the body. For which cauſe the wiſeſt Phyſicians adviſed men to drinke it honeyed, which they called Oximell and Hydromell: or with Wine, or with Sugar, or with White-wine-vineger. Being drunke alone, it never quencheth the drought, nor heate of the lungs, but rather hindreth the ſpetting up of phlegme, and ſtoppeth urine. Yet notwithſtanding, at meales in Summer-time, it is drunke of hot complexioned people, in *Spaine*, and in ſcorching Countries, where, by the heate of the ſunne it is better clarified then in our cold Climate.

How ſhall I know good water?

By the cleareneſſe of it. That water is beſt, which is light, tranſparent, agreeable to the light, Chriſtalline, and which runneth from an higher to a lower ground; and that water which runneth upon clay, is better clarified then that which goeth upon the ſtone. Likewiſe that water is good, which is luke-warme in Winter, and coole in Summer.

When is water wholeſomeſt?

In Summer time it is moſt wholeſome, yet notwithſtanding, ſeldome to be drunke. But if at any time you be compelled to drinke it, ſee firſt that you ſeethe your water gently: for by ſeething, the groſſe ſubſtance of it is taken away.

Some uſe to try water by putting a cleane Napkin in it, and if any ſpots appeare upon the ſame, then they ſuſpect the goodneſſe of the water.

How ſhall I revive Waters that beginne to putrifie?

This is performed by the addition of ſome ſmall portion of the oyle of Sulphur, or elſe of *Aqua vitæ*, well rectified, incorporating them both together. Some uſe to adde Vineger unto it.

What is the other uſe of Water?

Cold water, as you ſee, is of no great uſe for nouriſhment, but being accommodated with other things, it ſerveth to comfort Nature, either for brothes, ſuppings, Beere, Ale, Ptiſans, or ſuch like. A ſodden water, that the water which ſeethes meate well and readily, will alſo ſerve to concoct the meate in our ſtomackes, being drunke either raw, or boyled in pottage.

Of Fire. CHAP. 3.

What is Fire?

FIRE, is an Element hot and dry, which diſſolveth the malicious vapours of the ayre, ſtirreth up naturall heat in mans body, & expelleth cold. This is it, which purifieth gold, which purgeth contagions, making the deſerteſt place habitable, the center of iron, health, and of all our wealth.

What kinde of fire is beſt?

That fire is beſt, which is made of dry and ſweet wood, either Aſh, old Oake, Spruce, or Firre. for wet and greene wood is diſcommodious: and ſo are all coales except chark-coales, becauſe they make the head heavy, and dry up naturall moyſture. But for the kitchin or malting, ſtone-coale is highly commended.

Turfes likewiſe are very dangerous, becauſe they ſtop the wind-pipes, and make the skinne yellow. Some are forced to uſe the dung of beaſts dryed, and parched in the Ayre.

In *Germany* they uſe Stoves, which queſtionleſſe cannot but dull the ſpirits, and offend the purer faculties. There may be a kinde of fewell made of the cinders of coales, or old burnt ſea-coale, or ſtone-coale incorporated with Sawier duſt and Cow-dung, which being formed in Balls, and dryed in the winde, will burne very cleare. To be briefe, in time of ſickneſſe cauſed through the malignitie of the ayre, it is moſt expedient to correct and purge the rawneſſe and corruption thereof with good fires.

Are not ſweatings and hot-houſes wholeſome?

No, becauſe they exhauſt the good humours together with the bad: But in Spring-time they may be uſed againſt the itch and ſmall Poxe: yet with this Proviſo, that weake perſons have wary guides to looke unto them, for feare of ſudden ſuffocation with dampes and cloſeneſſe of the ayre.

What thinke you of fiery liquors?

It is the nature of all violent things to whirle about, and to overthrow their neereſt. But above all, Fire is moſt fierce and mercileſſe. Therefore I adviſe the healthy to beware of theſe burning liquors, which are brewed by our [illegible] *Vulcans*, not for any laſting uſe, but to beguile the faithfull world with deſperate receits, and incertaine cures. The life of man is in the blood, which [illegible] lukewarme, and quickly dryed up with violent heate. Hee then that will live in health, muſt not over-heat the furnace of his body: for the ſweeteſt malt is made with the ſofteſt fires.

The ſecond Section, concerning *Food.*

Of Bread and Drinke. CHAP. I.

What is the vſe of Bread?

BRead made of pure wheat flowre, well boulted from all branne, and finely moulded and baked, comforteth and ſtrengtheneth the heart, maketh a man fat, and preſerueth health. It muſt not be aboue two or three dayes old at moſt, except the oaues be great, for then it waxeth hard to be concocted. boue all things it is fit that it be fermented with ſowre eauen, and with good ſtore of ſalt: for certainly this leauening, though it make ſowre the dough, yet notwithſtanding it maketh the bread light in the ſtomacke and ſauoury the taſte, which otherwiſe would be heauie, and verie ard to be digeſted. As for raw corne or vnripened, it is oyſome vnto the ſtrongeſt labourer, euen vnto the threſ mower. Let men therefore take heed how they eate it, ther of wantonneſſe, or of appetite. For melancholike en, or them that be bound, Bread ſomewhat branny is owne to be wholſome and looſing.

Aboue all things, it is not amiſſe to obſerue how your ead is ground, that you ſend it rather to a Water-mill, en to any other, and that the Mill-ſtones be ſound, and of hard greet, leſt, if they chance to breake, the bread become mixt with the grauell, and ſo breed infinite diſeaſes. ikewiſe you muſt take heed, that your bread, after that is baked, be not preſently put to coole in any ſluttiſh or oyſome roome: for the nature of hot bread is to draw vnto it all the bad aire which is nigh: Therefore bee ſure not to remoue your bread from that pure roome where it was placed to coole, before it hath euaporated the moiſture thereof.

Neither is it wholſome to eate hot bread alone, becauſe it puffes up the ſtomacke with winde: yet notwithſtanding *Marſilius Ficinus* in his Booke *De vita cœlitùs comparanda*, highly commendeth the pith of bread newly taken out of the Ouen, if it be infuſed in Muſcadell, or yellowiſh wine, or in new Meath, for the ſmelling thereof auailes much againſt ſwoonings, and ſpecially it nouriſheth and comforteth the braine. I haue read of a certaine Philoſopher which prolonged his life, at the requeſt of his friends, for the ſpace of foure daies, and longer might haue done, onely with the odour of new bread, which continually was brought in vnto him for that purpoſe. And no marvell, for the braine being the principall organ and ſeat of the ſpirituall *Nectar* and lively faculties, which moue our little world, cannot chuſe but finde contentment in vapours of the like harmony and diſpoſition, ſuch as we affirme odoriferous things to be: as alſo we ſee by experience them that be ſick in their lungs, yea, almoſt of the Feaver Hecticke, chiefly cured by a pure ſimple aire, or by correcting of the Aire, if it be not good, with Roſes and Violets, beſpread about the Chamber.

What is Rye Bread?

Rye bread well ſifted, not made of entire meale, and new baked, is in Summer time highly commended, ſpecially in the beginning of meat, for it keepeth the belly looſe; and for this cauſe it is ſo vſed at the tables of Princes: It muſt not be eaten but in ſmall quantity, rather for diet and health ſake, then to ſatisfie hunger.

What is Barley Bread?

The ancient *Romanes* vtterly forbad the uſe thereof, for it makes men cowardly and fearfull, by reaſon that it doth not nouriſh but weaken the body; yet notwithſtanding ſome Phyſicians were of opinion, that it helpeth them that

be diſeaſed of the Gout, by force of a cleanſing facultie
which it hath.

What is Oaten Bread?

Oaten Bread is bak't commonly in cakes, much uſed in
Wales, among the common ſort, and is of a binding proper-
ty, but greatly ſtrengthening. Above all Cawdale, I recom-
mend that which is made of the groſſeſt Oaten meale, or
groates, with Raiſins, and freſh Butter, as a breakfaſt to nou-
riſh a good complexion.

How is Wheaten Bread and paſtery to be uſed in Phyſicke?

Bisket, Simnels, Cracknels, Wafers, Cruſt, or toſted
bread, being eaten dry, with a faſting ſtomacke, of them
whoſe bellies are ſoluble, ſtayeth, ſtoppeth, and dryeth all
diſtillations, Rheumes, and humors fallen or gathered in
any part of the body: ſome ſay, that it cauſeth fat people to
be leane: but certainly experience teacheth, that if it bee
taken after all other meat, it dryeth a moyſt body, and
hindereth fatneſſe and all diſeaſes proceeding from moy-
ſture, becauſe it keepeth the meat from being too ſuddenly
and quickly conveyed into all the parts of the body: But
the diſcommodity is, that it bindeth the belly, and cauſeth
Melancholy.

Toſted bread ſteept in White-wine, with Cinamon,
Honey, or Sugar, provokes a good appetite, and a lively
ſpirit unto a man which is naturally ſluggiſh, drowſie, or
weake. And for paſtery, it is rather gluttonous, then healthy,
not eaſie to digeſt, fitter to be taken at the end of meales,
to prevent the Gout or the Dropſie. And indeed the often
uſe thereof cauſeth obſtructions, and conſequently gravell,
and the materials of the ſtone: for being without leaven, it
becometh hard in digeſtion.

What is the uſe of Beere?

Beere which is made of good Malt, well brewed, not
too new, nor too ſtale, nouriſheth the body, cauſeth a good
colour, and quickly paſſeth out of the body. It availeth a
man much, and is no leſſe wholſome to our conſtitutions
then wine: Beſides the nutritive facultie which it hath by

the malt, it receiueth likewiſe a certaine property of medicine by the Hop. Stale, with good ſtore of Sugar, either in the morning, or before meales, it reioyceth the heart, clereth the complexion, and cureth Melancholy. And thus vſed, it profiteth more then wine.

What is your opinion of March beere and ſtrong drinke?

Decrepit and toothleſſe old people, firſt brought in the vſe of ſtrong drinke, which ſince young perſons, after their example, tooke vp, partly by tradition and cuſtome, and partly becauſe they felt no preſent euill to ariſe thereby. But herein experience teacheth vs, that they were fouly abuſed, for the cruell *criſis* and effect of many poyſonous potions, will neuer breake out in ſtrong conſtitutions at the firſt. In continuance of time it will come to paſſe, that the bloud will ouer-heat, and then wofull repentance confirmes that old ſaying, *Quod differtur, non aufertur*: that which is deferred, is not taken away. Which alſo moued *Galen* more manifeſtly to write of noyſome nouriſhments. *Although* (quoth he) *they bring no apparent harme for the preſent vnto the bodies of the younger ſort, yet the inconuenience groweth ſecretly by little and little, and when age draweth on, the ioynts, ſinewes, and bowels are troubled with ſuch ſickneſſes, that they can hardly or neuer be cured.* They that drinke ſmall Beere or Ale, fall ſeldome ſicke: whereas others of the like age and complexion ſhall ſeldome liue without ſome notable griefe, either in body, or in minde. If the braine be inflamed, *Furor arma miniſtrat*, they will fight with their old ſhooes: if the blood ouer-boiles in the veines, it makes them friſke; and as the Latiniſts ſay, *[illegible]*, to play the wantons; or elſe, chide, ſcold, and ſwell: and this is the reaſon why they that dwell farre from ciuill ſocieties, by vertue of their ſtrong liquor, do nothing but ſcold and ſcoffe.

What is the vſe of Ale?

Ale made of Barley malt and good water, doth make a man ſtrong: but now adayes few Brewers do brew it as they ought: for they adde ſlimy and heauy baggage vnto it, thinking thereby to pleaſe taſte-pots, and to increaſe the rigour of it.

How ſhall I diſcerne good Ale from bad?

Good Ale ought to be freſh and cleare of colour. It muſt ot be tiked, for then the beſt quality is ſpent: It muſt nei- er looke muddy, nor yet carry a taſte with it.

Shew me a wholſome Diet-drinke.

The moſt precious and wholeſome ordinary drinke, as ell for them that be in health, as for ſicke and impotent rſons, is made after this manner:

Take halfe a pound of Barley, foure gallons of Water, lfe an ounce of Licoras, and two drammes of the ſeed of olets, two drammes of Parſley ſeed, three ounces of red ſes, an ounce and a halfe of Hyſope and Sage, three nces of Figs and Raiſins well picked: boile them all toge- r in an earthen veſſell, ſo long till they decreaſe two gers breadth by ſeething: then put the pot in cold wa- , and ſtraine the ingredients through a cloth.

Shew me a ſpeedy drinke for Travellers, when they want Beere le at their Inne.

Let them take a quart of faire water, and put thereto fiue ue ſpoonfulls of good wine-vinegar, or of *Aqua Com- ta*, a ſmall quantitie of *Sugar*, and ſome Borrage, or a nch of Roſemary: let them be brewed well out of one t into another, and then their drinke is ready.

What ſhall poore men do, when Malt is extreame deare?

They muſt gather the tops of Heath, whereof the vſuall ſhes are made, and dry them, and keep them from moul- g. Then they may at all times brew a cheape drinke for mſelues therewith. Which kinde of drink is very whol- me, as well for the Liuer as the Spleene; but much the re pleaſant, if they put a little Licoras into it. There is ther ſort of drinke, of Water and Vinegar proportiona- mingled together, which in Summer they may vſe: ich kinde of drinke I wiſh to be prouided in long voyages Sea.

How ſhall I helpe Beere or Ale, which begin to grow ſowre or d?

Put a handfull or two of Oat-meale, or
Malt into the barrell of Beere or Ale, ſtirre the
together, and ſo make it revive afreſh. Or elſe if you
bury your drinke under the ground in the earth,
ſpace of foure and twenty houres. Or elſe put into the
ſell the roots of [illegible], Bay-berries, Organy, or Hiſop

Teach me a way to make Beere or Ale to become ſtale
two or three dayes.

This is performed, if you bury your Beere or Ale,
filled into pots, in a ſhady place ſomewhat deepe in
ground. But this manner of drinke proves windy,
often uſed.

What is Meath?

Meath or Mead, is made of hony and water boiled
together. This kinde of drinke is good for them which
joy their health; but hurtfull for them who are
with the ſtrangury or chollicke. There is no drinke
world more wholſome then Meath, if it be well brew
reſtores the ſpirits, and brings them to an harmony
ſurely hony thus diſſolued, is moſt ſoueraigne, if it be
with White or Rheniſh wine.

Shew me a Receit to make Meath after the whole
manner.

I muſt needs confeſſe, it is better to uſe honey
is allayed and diſſolved in water or White-wine,
lone in the ſubſtance. For by this diſſolution, the
is tempered & brought to an excellent operation.
good *Meath*, take one part of pure honey, and ſix
cleare water, let them boyle together, untill the
be conſumed, alwayes taking off the ſcumme.
cooled, you muſt adde unto it ſome Barme, which
places they call *Gods-good*, to make it boyle up
After it hath wrought ſufficiently, you muſt
wine veſſell. And if you will have it excellent, hang
of Cinamon, Nutmeg, Ginger, and a little
peece of coorſe canvaſe with a ſtone in the bottom
kinde of *Meath*, after it hath ſtood a fortnight, is

good againſt all accidents of the braine, as the giddineſſe of the head, chiefly the Megrim, the Apoplexie, the falling-ſickneſſe, the Palſie, and the Rheumes, [illegible] ill diſpoſition of the body, the [illegible] ſickneſſe, and the Quartaine Ague: it preuents the Gout, and the comming of many ſickneſſes: it preſerues from putrefaction, and will cauſe one to haue a flouriſhing [illegible]

Shew me for whom Honey is holeſome, and for whom vnholeſome.

The like effects doth Honey produce, when it is incorporated with fruits, ſpecially for the making of Conſerues: [illegible] by it ſelfe being eaten, it is inflamed, [illegible] which is the reaſon that young people are forbidden by Phyſitians to eat it alone, as Galen teſtifieth in theſe words; *Honey is good for aged perſons, and for them that be of cold complexion, but for young folkes it is hurtfull, because it turneth their nature into choler.* Therefore it muſt not be vſed of young people, except they adde it to things cold and moiſt.

Of Wine. CHAP. 8.

What is the propertie of Wine, and namely of Claret-wine?

Wine temperately taken, refreſheth the heart and the ſpirits, tempereth the humours, ingendereth good bloud, breaketh flegme, conſerueth nature, and maketh it merry; as the Princely Prophet ſpeaketh, *Wine maketh glad the heart of man.* Claret-wine being moderately drunke, [illegible] the ſoule to partake with the body, ſo that both of them together, being full of animall ſpirits, might ioyne in one praiſing and for the glorifying of their Creatour. Beſides that, [illegible] Claret-wine is a ſingular remedy againſt [illegible] cauſed through [illegible] to [illegible]

ons. But toward night it ingendreth *Rheumes*, and ca
ſweat in the night. And ſo do all Wines being drunk
the night, or at ſupper.

Which kinde of Wine is wholſomeſt for them that lo
health?

Surely the *Claret, or Wine of Graue*, brought from *Bu*
aux, being moderately drunke, I meane, a draught the
now and then at meales, in cold weather, doth fortifie t
ſpirits. In Summer-time, ſpecially towards the euening,
muſt be ſpared of hot ſtomackes, and of ſuch as be ſubie
to the Gout, leſt the vſe thereof procure ſweating and p
ping in the night, as fals out commonly to young or cho
ricke people, which lye in downy beds.

In *France* they account the *Wines* of *Coucy* the mo
healthfull, as those which their *Kings* do loue. But the com
mon ſort commend the *Wine* of *Aniou* and *Orleance*, whi
laſt the *Kings Officers* are ſworne neuer to admit into th
Royall Palace, becauſe this kinde of *Wine* fumes vp to
head. Likewiſe the *Wines* of *Beaune* in *Burgundy* are paſſing
good, as that old verſe doth teſtifie;

Vinum Belnenſe ſuper omnia vina recenſe.

But I thinke this *Wine* is a ſtranger to our Countr
men.

What is the vſe of White-wine?

White-wine drunke in the morning faſting with *S*
cleanſeth the lungs: being taken with red Onions bru
it pierceth quickly into the bladder, and breaketh the
But if this kinde of *Wine* be drunke with a full ſtomack
doth more hurt then good, and cauſeth the meat to
ſcend, before it be fully concocted.

What is the vſe of Rheniſh-wine?

Rheniſh wine of all others is the moſt excellent in Sp
or Summer time; for it ſcowreth the reines of the ba
clarifieth the ſpirits, prouoketh vrine, and driueth a
the headache, ſpecially if it doth proceed from the he
the ſtomacke. But it is not amiſſe to drinke it with S
and a ſliced Lemon. For faint hearts, a little Cinnam

w

water added unto it is very good.

What is the uſe of Muſcadell, Malmeſie and Browne-baſtard?

Theſe kindes of wines are onely for married folkes, becauſe they ſtrengthen the backe, yet I wiſh them to be very chary in the drinking thereof, leſt their often uſe fill the reines and ſeede-veſſels with unnaturall, accidentall, windy, puft, or as Philoſophers ſpeake, with *adventicious* heat, which in time will grow to a number of inconveniences. But for aged perſons, theſe high and yellowiſh wines are wonderfull wholeſome in the winter time.

What is the uſe of Sacke?

Sacke doth make men fat and foggy, and therefore not to be taken of young men. Being drunk before Supper with ſtore of Sugar, it provoketh appetite, comforteth the ſpirits marvellouſly, and concocteth raw humours. *Canary* Sacke is more full of ſpirits then any other.

How ſhall I know whether honey or water be mingled with wine?

Vintners, I confeſſe in theſe dayes are wont to juggle, and ſophiſtically to abuſe Wine, namely, Alligant, Muſcadell and Browne-Baſtard, but you ſhall perceive their deceit by this meanes; Take a few drops of the wine, and poure them upon a hot plate of iron, and the wine being diſſolved, the honey will remaine and thicken. If you ſuſpect your wine to be mingled with water, you ſhall diſcern the ſame by putting a Peare into it: for if the Peare ſwim upon the face of the wine, & ſinke not to the bottom, then it is perfect, and unmingled, but if it ſinke to the bottome, water without doubt is added unto it.

Shew me a way to keep Claret-wine, or any wine good, nine or tenne yeeres.

At every Vintage, draw almoſt the fourth part out of the Hogſhead, and then roule it upon his lee, and after fill it up with the beſt new wine of the ſame kinde that you can get. Your Caske ought to be bound with iron hoopes, and kept alwaies full.

How might I helpe Wine that reboyleth?

Put a piece of cheeſe into the veſſell, & preſently a wonderful effect will follow: Or elſe put a bunch of Pennyroyall, Origany, or Calamint, about the hole at which the new wine commeth forth: but if your wine be new, and you will have it quickly purged, you muſt put halfe a pinte of vineger to every fifteene quarts of new wine.

Shew me how to ſeparate Water from Wine.

Doctor *Liebault*, a learned Phyſician of *France*, ſaith, that if it come to paſſe that wine have water in it, and that wee finde it to be ſo, to ſeperate then this water from this wine, you muſt put into the veſſell of wine, melted Allum, & after ſtopping the mouth of the ſaid veſſell with a Spunge drenched in oyle, to turne the mouth of the veſſell ſo ſtopped, downeward, and ſo the water onely will come forth: or elſe cauſe a veſſell of Ivy-wood to be made, & put therin ſuch quantitie of wine as it will be able to hold, the water will come forth preſently, and the wine will abide pure and neat. Some doe uſe preſently to change the wine ſo watered, and to draw it out into another veſſell, and then to put a pinte and a halfe of ſalt to every fifteene quarts of wine: others doe boyle the wine upon the fire ſo long, untill the third part be conſumed, and the reſt they uſe three or foure yeeres after.

Shew me a way how a man may drinke much wine, and yet not be drunke.

To drinke great ſtore of wine, and not to be drunke, you muſt eate of the roaſted lungs of a Goat: or otherwiſe eate ſixe or ſeven bitter Almonds faſting: or otherwiſe eate raw Coleworts before you drinke, (for the Vine and the Colewort being planted together, will never grow) and you ſhall not become drunke. But the chiefeſt way of all is, to eate great ſtore of meate, before you drinke one cup full.

How many ſorts of drunkards are there?

So many men, ſo many mindes. The ſoule being once depraved, and deprived (for want of grace) of her uniforme and melodious harmony, becommeth ſtained with divers and diſcording affections, inſomuch that in this way

drink

drinking, they ſhew of what baſe alloy they are compoſed. Some kinde of drunkards we ſee laughing out of all meaſure; and theſe are of a Sanguine complexion: others wee ſee weeping, and theſe are Melancholike: Some are dumbe, ſome talkative, ſome hop and dance, ſome on the contrary, whoſe braines are full of Phlegme, lye ſtill, as if they were without feeling. One more watchfull then the reſt, drinkes more then twenty, deſerving well the Garland of *Bacchus*: another ſleepes and wallowes like a filthy Hogge: one flatters, another fights, being ſubject to the humour of Choler: In briefe, one is Lyon-drunke, another Sow-drunke: One Apiſh-drunke, another Parrot-drunke.

How to make them which are drunke, ſober.

You muſt make them eate Coleworts (which are enemies to wine) or ſome manner of confections made of brine, or elſe drinke great draughts of vinegar. But indeed ſleep is the moſt convenient remedy for ſuch beaſtly perſons, that have deprived themſelves of the lively Image of God, that is, of reaſon and underſtanding.

Shew me a way how to make Toſſe-pots and Drunkards to hate wine.

Cauſe a Drunkard to drinke with White-wine, the bloſſomes of Rye, gathered at ſuch time as the Rye bloſſometh, or elſe take three or foure Eeles alive, and let them lye in wine till they dye, and afterward cauſe this wine to be drunken off by ſuch as are given to be drunke. Some uſe to give them the infuſion of medicines in that kind of drink which the party loves beſt, ſuch as the powder of *Stibium*, or *Steele*, miniſtred in wine. But in vaine laboures the Phyſician to cure the bodies intemperance, while the ſoule ſleeps in ſin, while the reaſonable faculties lye trodden & trampled under theſe beaſtly pleaſures. Awake then, thou ſenſuall man, and ſhoote inwardly into the lightſome cauſe of health, which is no other then ſobriety, faſhioned after the ſpirituall Image of the *Deity*. But if thy nature be ſo [illegible], if thy ſoule advantage be no *ſolid* reaſon in thy [illegible] [illegible] thy unquiet living, yet let examples [illegible]

grieſes

omni

griefes terrifie thy luſtfull thoughts from ſuch drunken dregs. Looke but on the countenance of a drunkard, & is not he disfigured? Doth not his noſe ſeeme rotten, withered, or worme-eaten? Doth not his breath ſtinke with dampiſh ſmels, his tongue falter? Is not his body crazed, ſubject to Gouts and Dropſies? It is written of old Father *Ennius*, that by emptying of bottles, he got the gout and many other dolours. As *Monſieur du Cheſne* out of *Cælius Rhodiginus* tranſlateth theſe verſes into *French*:

Le bon pere Ennius ſeicha tant les bouteilles,
Qu'il fut point de gouttes et douleurs nompareilles,

More would I inveigh againſt the *Lapithes* of our age, had not I of late taxed them in my *firſt Circle of the Spirit of Devotion.*

Shew mee a way to make old Wine or Beere to be new out of hand.

Take bitter Almonds and Melilot, of each an ounce, of Licoras three ounces, of the flowers of Aliſander as much, of Aloes, Epaticke two ounces, bray them all, & tye them together in a linnen cloth, and ſo ſteepe them in the Wine or Beere, to make it both new and good.

At what time are Wine and Beere ready to turne and change?

About the middeſt of *Iune*, when the Sun enters into the *Tropicke of Cancer*, and ſomewhat before the Dogge-days beginne, Wine and Beere are apt to become eager and corrupt, and likewiſe when the Southerne winde blowes, whether it be in Summer time or winter, when it is great raine, lightning, thunder, or earthquakes, then are Wine and Beere ſubject to turne.

Shew me how to keepe Wine and Beere without turning.

Above all things, have a ſpeciall regard that you lay your veſſels in vaulted Sellers, and then caſt into your ſaid veſſels either Roach Allum done into powder, or the aſhes of Oaken-wood, or beaten Pepper, or elſe put into your veſſels ſo corrupted, a good quantity of Cowes milke ſomewhat ſalted, or if none of theſe ſerve, draw the drinke

to another veſſell that is ſweet and [illegible], uſing a
mpoſition of the foreſaid remedies, [illegible]
ure or five times a day, for the ſpace of a weeke.

Is Wine hurtfull to ſicke folkes?

Hippocrates writeth, that to give Wine or milke to them
t be ſicke of agues or head-aches, is to give them poy-
n, yet neverthleſſe it doth agree with ſome kinds of diſ-
es: as for example, it is permitted to them that be trou-
d with Dropſies, with Palſies, with ill diſpoſitions of the
dy, and with the rawneſſe and weakeneſſe of the ſto-
cke: to be briefe, wine is an excellent reſtorative for old
, which of it ſelfe is a great and troubleſome [illegible]
d for this cauſe ſome Phyſitians adviſed old [illegible]
ne in the middeſt of Summer, I meane, to uſe [illegible] for
r Phyſitian, twenty dayes before, and twenty dayes af-
the *Dogge-dayes*, to the end, that in the [illegible]
that fiery Starre, their lungs ſhould be over-[illegible]
wſoever, wine reviveth feeble ſpirits, and [illegible] the
rt light, ſpecially of an old man, according to the Itali-
ſaying: *A vecchio* [illegible]
nto an old man it infuſeth oyle in his decayed lampe.

What ſorts of Wine will laſt longeſt?

Thoſe wines which are moſt full of ſpirits, as *Canary*, and
ch as our Merchants tranſport from *Madera* and other
niſh *Ilands*, will keepe longeſt. But the ſureſt way is to
arke, whether the yeere be hot and dry, for then the ver-
es of Wines are ſtrong and perfect.

Of Diet-drinkes, as well for them th
be ſicke, as in health.

Chap. 5.

Shew me how to correct the malicious vapours o
Wines, Ale, or Beere.

FOr the correction of medicinable liq you muſt put & infuſe Borrage, Bugloſ Pimpernell in your drink, for the ſpac foure and twenty houres before you d of it. Some uſe to temper the force of w by putting a toſt in it. Some take leaves of Hop well powned made faſt in a fine cloth, & into new Wine or Ale, againſt the diſeaſes of the lungs, ſh neſſe of the breath, and the cough, which they call Hop wine or Ale. Some take dry Roſes, Aniſe, and Honey, w gether with one pound of the leaves and ſeed of Beto one pound of Fenell ſeed, and a little Saffron: theſe ing dients they put in twenty quarts of new Wine or Ale, a after a moneth is paſt, they change the Wine or Ale in new veſſels: this kinde of drinke is very expedient to b drunke for the clearing of the eye-ſight, for Pleuriſies, a for the corroborating of the ſtomacke. Others ma Wine or Ale of Wormwood for the paine of the ſtomac and liver, and for the wormes of the guts: which Wi or Ale is made after this manner: Eight drams of Wormwood, ſtampe them and ſtraine them, and ſo caſt them into three pintes of Wine or Ale.

Shew me how to make Ipocras and Wine of Scene.

Common Ipocras is made after this manner: Tak nine pound of the beſt white wine or Claret that you ca get, an ounce and a halfe of Cinamon, one pound of Suga

thre

hree drams of Ginger, and two Scruples of Nutmegs, beat
ll theſe ſomewhat groſly, then let them ſoake three dayes
n the ſaid wine, and afterward ſtraine it, and uſe it, for the
eating and comforting of a cold and weake ſtomack. But
you feare ſickneſſe, prepare wine of Seene, after this
anner: Take an ounce of the leaves of Seene well mundi-
d, halfe a dramme of Cinamon, ſeeth them in a quart of
hite wine, with a ſoft fire, till it come to a pinte, after-
rds put a little Sugar unto it, and in three dayes after it
h beene ſteeped, and ſo continuing, you may [illegible]
l uſe it, by taking of three ſpoonefuls in the morning, &
e ſpoonefuls when you goe to bed, untill you [illegible]
ficiently purged.

Shew me a Dyet-drinke againſt Melancholy.

Take two ounces of the leaves of Seene, of Fumitory,
ene Hops and Burrage, of each a pound, ſeethe them to
third part, in faire water, with a ſoft fire, or elſe till two
lons come to one gallon, ſtrain them and ſweeten them
h Sugar or Honey, and after a weeke you may drinke
eof every morning a draught faſting, and ſo before
pper one houre.

Shew me a Dyet-drinke againſt the Conſumption.

Take two gallons of ſmall Ale, halfe a pound of blancht
monds, a quarter of a pound of Anniſe ſeedes, three or
re ſtickes of Licoras ſliced or bruiſed, one pound of Red-
ſes, Iſop and Parſley, bruiſe and ſtraine what is to bee
uiſed and ſtrained: after you have, let them boyle to one
llon, and when it is ready, adde unto it a quart of Malme-
y, and drinke thereof morning and evening two houres
fore you eate: this drinke preſerveth a man from the
ugh, makes a man of a ſtrong conſtitution, and cureth
e Conſumption.

Of Cider and Perry. CHAP. 4.

What is Cider?

PLaterus the great practitioner of our
writes of a *Noble man* that was cured of
Gout, by giving over wine, & by uſing
Cider and ſharp or ſowre drinks. *M*
Libault in his third book of his *Maiſ*
ſtique, deſcribeth Cider to be ſingular
to coole a hot liver & ſtomacke, to temper the heat of
ling and cholericke bloud, to ſtay cholericke and aduſt
miring, to aſſwage thirſt, to cut and make thin groſſe
ſlimy humors, whether hot or cold, but chiefly the ho

What is the uſe of Perry?

Perry is a ſweet kinde of Cider, either preſſed
Peares or from ſweet Apples: ſuch Cider therefore
ſweet, becauſe of his ſweetneſſe, which commeth of
perate heate, is the moſt nouriſhing of all Ciders, an
moſt profitable to be uſed of ſuch as have cold & dr
mackes: and on the contrary, but ſmally profiting
which have a hot ſtomacke, whether it be more or le
ſtomackes that are full of humidity, very tender and
ſie, and ſubject unto cholericke vomits and fluxes,
ſeeme alſo that they that ſhall drinke it thus, be not fr
to the Chollicke or Gout, becauſe that ſweet Cider
ſed new from ſweet Apples, is windy by nature, a
alſo ſweet Apples themſelves. This is the
why Phyſitians counſell and adviſe, that ſweet A
ſhould be roſted in the aſhes, and corrected with An
ſeed for them that ſhall eate them, that ſo their great
ſture, which is the originall fountaine of windineſſe,
be concocted by the heate of the fire.

Of Flesh. Chap. 5.

What Flesh is [illegible]

Before you be resolved of this, I must [illegible] the sorts of flesh, and the [illegible] two sorts of flesh, the one [illegible] Among these [illegible] are of [illegible] and do commonly cause excrements and [illegible] in the belly: old flesh is dry, of small nourishment, and of hard digestion; therefore I take that flesh to be best which is of middle age, if not to [illegible] yet at the least to nourish soundly and profitably, according to the [illegible] Proverbe: He that loves young flesh and old fish [illegible] to reason:

[illegible]

[illegible]

Generally that of the [illegible] the flesh of the female; as for example, the Ox flesh is [illegible] the Cow [illegible]

[illegible]

tlemaſſe Beefe, Bacon, and Veniſon, together with the kidneyes, livers and the entrals of beaſts, do breed raw humors in the ſtomacke, and fluxes. In like manner, fat meat is fulſome, and takes away a mans ſtomacke, ſpecially that which is gathered on low and wet grounds.

Among Fowle, we account the Capon, the young Pigeon, the Partridge, the Woodcocke, the Peacocke, and the Turkiecocke, to be meates of an excellent temperature, and to continue the body in health: and contrariwiſe that Hernes, Duckes, Geeſe (young Goſlings onely excepted) and Swans doe diſpoſe the body to Melancholy. Note also that [illegible] *[illegible] to feed with [illegible] any other meats.*

Shew me a way to preſerve fleſh and fowle ſound and ſweet for [illegible], notwithſtanding the unſeaſonableneſſe of the weather.

Anſwer. Plat in his Iewell-houſe of Art and Nature counſelleth Huſwives to make a ſtrong brine, ſo as the water be over glutted with ſalt, and being ſcalding hot, to perboyle their Mutton, Veale, Veniſon, Fowle, or ſuch like, and then to hang them up in a convenient place: with ſuch uſage they will laſt a ſufficient ſpace, without any bad or over-ſaltiſh taſte. Some have holpen tainted Veniſon, by lapping the ſame in a courſe thinne cloth, covering it [illegible] ſalt, and then burying it a yard deepe in the ground.

What is [illegible] of [illegible]?

Young Mutton boiled and eaten with opening and cordiall herbes is the moſt nouriſhing meat of all, and [illegible] for (namely) flegmaticke perſons, and thoſe which are troubled with the dropſie. It is written, that the [illegible] of Mutton with Orenge [illegible], [illegible] nature, and cures the flux. Young Beefe, [illegible] in [illegible], and white [illegible] [illegible] with, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

choler: Howbeit Martlemas beefe (ſo commonly called) or overſalted beefe, is not laudable, for it ingendreth melancholicke diſeaſes; and therefore [illegible] gently [illegible] helpes the ſtomacke, and digeſteth crudities.

Veale young and tender, ſodden with young Pullets, or Capons, and Smallage, is very nutritive and wholſome for all ſeaſons, ages, and complexions.

Young Lambs fleſh is more dainty than wholſome, being moiſt and apt to engender [illegible] humours.

The brawne of a young fat Hog eaten moderately with ſpices and hot things, is beſt of all manner of fleſh, except Veale, for nouriſhment; it keepeth the paunch ſlippery, and provoketh urine; but it hurteth them that be ſubject to the Gout and Sciatica, and namely old men, and idle perſons. A young Pig is reſtorative, if it be flayed and made in a jelly. To be ſhort, Bacon may be eaten with other fleſh, to provoke appetite, and to breake fleagme congealed and thickened in the ſtomacke.

The hinder part of a young Kid roſted, is a meat ſoone digeſted, more tender than Lambes, and therefore very wholſome for ſicke and young folkes. It is more fit for young and hot conſtitutions, than for old men and flegmaticke perſons.

Young fallow Deere very well chafed, hanged up untill it be tender, and eaten being thoroughly boiled with [illegible] or well larded, is very good for them that be troubled with [illegible]. Baked Veniſon [illegible] is paſſing good, but it hurteth leane folkes, and old men; it [illegible] the body [illegible], and cauſeth fearfull dreames, if they uſe it [illegible].

[illegible] Veniſon being [illegible] in the morning, [illegible] longeth life; but eaten at night, it bringeth [illegible]. The [illegible] of Deere being [illegible], are [illegible] againſt poyſoned potions, and ſo are the bones that grow in their hearts.

[illegible] fleſh [illegible] with ſweet hearbes, Cloves, and other ſpices, [illegible] corrupt humours and flegme in the ſtomacke, and to ſhake a man to looke amiably according to the prouerbe, *Ede leporem ſeptem diebus*. Hares fleſh is vnwholeſome for leane and melancholicke men. Rabbets are approued of very excellent nouriſhment.

What is your opinion of Fowle?

A fat Capon is more nutritiue then any other kinde of Fowle: It increaſeth nature, and helpeth the weakneſſe of the braine. But vnleſſe a man, after the eating of it, doe exerciſe foure or fiue houres after, it will doe him more harme then good. *As for Chickens*, they are fitteſt to be eaten of ſicke men, then of them that be in health.

Pigeons plump and fat boiled in ſweete fleſh-broth with coriander and vinegar, or with ſower Cherries and Plums, do purge the reines, heale the palſie proceeding of a cold cauſe, and are very good in cold weather for old perſons and ſtomacks full of flegme.

But the Pheſant henne is the chiefe Fowle, ſurpaſſing all other for health and nouriſhment. And this is moſt true, that all wilde Fowles whatſoeuer are farre wholſomer, and may be kept longer from tainting then the tame, which are coop'd vp from the aire.

A young fat Gooſe farſed with ſweete hearbes and ſpices doth nouriſh plentifully. Notwithſtanding it ought to be moderately eaten, for it filleth the body with ſuperfluous humours, and turneth the ſtomacke to loathing. The fat of it ſerueth for oil, & ordinary to make complexions to aſſwage ſwellings.

Young Duckes ſtuffed with Borage ſeedes, and being eaten in cold weather, ſtrengthen the [illegible] ſpeed: but they ingender melancholie if they be immoderately eaten.

Young hen-Partridges eaten with vinegar, do heale the Falling-ſickneſſe, and all manner of fluxes, and dry vp bad humours in the belly.

Quailes eaten with coriander ſeed and vinegar, do helpe melancholike men.

Woodcocks, Plouers, and [illegible], are ſomewhat [illegible] igeſted, and therefore fit to be vſed of all ſorts of perſons t they be better after froſts then before.

Swans, Turkies, Peacocks, Hearns, and Cranes, if they hanged by the necks fiue or ſixe dayes with weights at ir feet, and afterwards eaten with good ſauce, do greatly uriſh and profit them which haue hot bellies.

Larks and Sparrowes are marueilous good for them that diſeaſed of the chollick, and are very expedient for [illegible] [illegible] bodies.

Shew me a way to fatten great fowls in ſhort time.

ou muſt [illegible] our Maſter [illegible], ſo take the d of [illegible], whereof the Butchers make [illegible] ng, and boyle it with ſome ſtore of branne [illegible] [illegible] will ſuffice, [illegible] branne [illegible]) untill it o to the ſhape of a blood pudding; and therewith feed Fowle ſo fat as you pleaſe. You may feed Turkies with ed Acorns, and they will proſper exceedingly.

What thinke you of Neats tongues?

urely the Neats-tongue [illegible] [illegible] [illegible] [illegible] And [illegible] Chyle in his [illegible] highly commends the Neats tongue, [illegible] [illegible] in France, either dried with ſome ſauce, or other wayes; and alſo fit to be eaten of the [illegible] the ſickes, ſpecially of them that are diſeaſed of the

Of Fiſh. CHAP. 6.

Shew me how to feed Fiſh in Ponds.

IN the fourth Booke of the *Maiſon Ruſtique*, lately tranſlated out of *French* into *Engliſh* by Maſter *Surflet*, I finde theſe meanes for the preſerving of Fiſh-ponds, laid downe. It will be good ſometimes to caſt in ſome ſorts of ſmall fiſhes, the bowels and entrails of great fiſh, crack[illegible] walnuts, freſh cheeſe, lumps of white bread, certaine fruits chopt ſmall, all ſorts of like fiſh, and ſuch other like victuals: and furthermore it will be good to caſt upon the pooles and ponds, the freſh leaves of Parſley, for theſe doe much rejoyce and refreſh the fiſhes that are ſicke.

Sith it is moſt certaine that the fiſhes abiding in the Sea or ſtreames and running rivers, have greater ſtore of victuall, then thoſe which are ſhut up in pooles and ponds: for ſuch as have their full ſcope of liberty in the ſea & ſtreames do alwayes meet with one releefe or other, brought unto them by the courſe of the water, beſides the ſmall fiſhes which are the food and ſuſtenance of the greater: but the other ſhut up and incloſed in ſafegard, cannot go forth a hunting after any prey.

Which be the beſt fiſh, and the beſt uſe of them.

A freſh Carpe, ſalted for the ſpace of ſixe houres, and then fried in oyle, and beſprinkled with vinegar, in which ſpices have boyled, in all mens cenſure is thought to be the wholſomeſt kinde of fiſh. It may not be kept long, except it be well covered with Bay and Mirtle leaves. And this note I give unto all ſuch as feed on fiſh, that they drinke a draught of Claret-wine after their fiſh. But let ſicke perſons temper their appetite as much as they can from both.

Salmon and Trouts, well ſodden in water and vinegar, and eaten with ſowre ſauce, may be eaten of hot livers and burning agues. But the often uſe of them is dangerous.

Barbels roſted upon a gridiron, or boyled in vinegar, are very wholſome. If any man drinke the wine, wherein one of them hath beene ſtrangled to death, he ſhall ever after deſpiſe all manner of Wines. Which concluſion were fit to bee put in triall by ſome of our notorious ſwill-bowles.

to bake [illegible]

River Sturgeons ſodden in water and vinegar, and eaten with Fennell, do coole the bloud, being moderately eaten: which rule I wiſh to be followed in all fiſh-meates.

Carpes ſeaſoned with oyle and pepper, do provoke appetite, and nouriſh much.

River Lampreyes choaked with Nutmegs and Cloves, and fried with bread, oyle, and ſpices, is a good diſh, and doth very much good unto ſtrong ſtomackes in February and *March*.

Female Tenches baked with Garlicke, or boyled with Onions, Oyle, and Raiſins, may be eaten of youth and cholericke men: Yea, ſome are of opinion, that aged perſons may feed of them; accounting it very wholſome and medicinable: for that this kinde of fiſh is the Phyſician of other fiſhes, and preſently healeth them, if ſhe do but touch them.

[illegible]

Pikes boyled with water, oyle, and ſweet hearbes, will firmly nouriſh. But becauſe this fiſh is a devourer of all things, it is not ſo good for tender ſtomackes.

Eeles taken in *Spring-time*, and roſted in a leafe of paper, with oyle, Coriander-ſeed, and Parſley, do breake flegme in the ſtomacke: But they which be troubled with the ſtone, muſt be wary.

Soles fryed with butter, and eaten with ſauce made of wine, the iuyce of an Orenge, and grated bread, is a dainty meat, eaſie to be digeſted. So precious is this kinde of fiſh, that we call it the Partrich of the Sea.

River Perches will provoke appetite, to them that bee ſicke of the hot Ague.

Oyſters roſted on the embers, and then taken with oile, pepper, and the iuyce of Orenges, prouoke appetite & luſt. They muſt not be eaten in thoſe moneths, which in pronouncing want the letter R.

Cra-fiſh roſted in the embers, and eaten with vineger and pepper, purge the reines, and helpe them that be ſicke of the conſumption or ptiſicke. There be ſundry other delicate fiſh, as the Mullet, the Turbut, the Cod, which be very wholſome.

Shew me a way to keepe Oyſters, Lobſters, and ſuch like ſweet and good for ſome few dayes.

Oyſters, as Maſter *Plat* ſaith, may be preſerued good a long time, if they be barrelled vp, and ſome of the brackiſh water, where they are taken, powred amongſt them. Or elſe you may pile them vp in ſmall [illegible], with the hollow part of the ſhels vpward, putting ſalt amongſt them at euery lay which they make. You may keepe Lobſters, Shrimps, and ſuch like *fiſh*, if you wrap them ſeuerally in ſweet and courſe rags, firſt moyſtned in ſtrong brine, and then you muſt bury theſe clothes, and couer them in ſome coole and moiſt place with ſand.

The *Frenchmen*, when they tranſport any dainty fiſh to Sea, vſe firſt to disbowell them, then to lay them in ſalt for fiue houres, and afterwards to fry them in Oyle. Laſtly, they pickle them vp in Vineger, wherein Cinnamon, Pepper, Cloues, and a little Saffron haue beene boyled.

Of Milke, Butter, Cheeſe, and Egges.

Chap. 7.

What is the uſe of milke?

THere are many kinds of milke, according to the diverſities of the nature of living things. The milke of Kine and Sheep, is the moſt butteriſh & nouriſhing, next unto it, goats milke is chiefe, ſaving womans milk, with which there is no compariſon, as being the moſt agreeable to the Sympathy of our natures, and proper to dry and melancholike perſons, yea, & a remedy againſt the conſumption. There be three ſundry ſubſtances which lye hidden within the nature of Milke, even as they doe within all other naturall things whatſoever they be: namely, a ſulphureous ſubſtance, which is the Butter, conceiving a flame, much differing from that wheyiſh or mercuriall part, which is the thin milke: next, it conceives Cheeſe, as the moſt earthly part, which repreſents the ſalt: and laſtly, the thinne milke (being the remainder of both) being made into pottage with Rice and Sugar, it increaſeth the generative ſeed, and ſtrengtheneth the body. Butter-milke, in which Fumitory hath beene ſteeped, drunk in the Summer time, or rather in the Spring-time, is an excellent remedy againſt all diſeaſes proceeding of Choler and Melancholy, yet notwithſtanding with this caveat, that after the taking of it, you doe neither eate any other thing, nor ſleepe within three houres after. To conclude, Milke muſt not in any caſe be taken of them which are ſubject to feavers, head-aches, or fluxes; according to that vulgar ſaying. *Dare lac aut vinum febricitantibus & capitis dolentibus, eſt dare venenum.*

What is the uſe of Butter?

Butter, whether it be freſh or ſalt, purgeth mildely, and helpeth the roughneſſe of the throat: freſh Butter being taken faſting with a little Sugar, hindreth the ingendring of the ſtone, by making the urine-paſſage ſlippery: and cureth the ſhortnes of breath. It makes a man to ſpit, by ripening the matter. That Butter is beſt which is made in *May*.

What is the uſe of Cheeſe?

Cheeſe being the thickeſt part of the milke, is very nouriſhing: but old Cheeſe, by the acrimony thereof, makes the body bound and ſtipticke. But it is a thing worthy of obſervation, to ſet downe the diverſities of Cheeſe, according to the nature of the beaſts, the Cow, Ewe, and Goate; the nature of the ground, hilly, meddow, and marſhy: the nature of the time, for the Summer is better then Winter: but above all, the cunning of the Dairy-woman is moſt to be regarded.

What is the uſe of Egges?

There are three things worthy of conſideration to bee marked in Egges, as the Author of *The Country-Farme* noteth: The firſt is, their proper ſubſtance and quality; for egges of ſome Fowles are better then of ſome others. Hen-Egges are the beſt, and of better nouriſhment, then the egges of Duckes, Geeſe, or other Fowle. The ſecond thing remarkeable in Egges, is the time, *to wit*, whether they bee freſh or ſtale, whether they be layed of a young Henne, or of an olde Henne, for experience teacheth us, that theſe laſt doe quickly corrupt within the ſtomacke, and be nothing ſo good to nouriſh. Likewiſe it hath been noted, that egges layed after the new of the Moone, in the month of *Auguſt*, or in the wane of the Moone, in the month of *November*, as thoſe likewiſe which are layed about *Chriſtmas* or *Whitſontide*, are laſting and durable, and not eaſily corrupted: whereof there cannot be deviſed any other reaſon, then that in ſome of them the ſhell is made hard, and not to bee pierced thorow of the ayre, by coldneſſe of the time: and in the other, there is a moſt quick exhaling and expending of that which might be corrupted within the Egges, by the heate of the time, and ſeaſon then being. The third & laſt obſervation, is the dreſſing and making ready of Egges: ſome are ſodden or roaſted hard, which the *French* men call *Durſis*, and the *Greeks* [illegible], that is, Egges boyled till they be very hard: ſome are boyled to a meane, *to wit*, neither ſoft nor hard, which the *Latines* call *Tremula*: others bee but warme onely, or ſoft and ſupping Egges, which the *Latines* call *Ova ſorbilia*. Above all, Egges poached with Parſley, are the moſt wholeſome: which as a kinde breakfaſt, with a cup of Wine, I recommend to travellers.

Shew me a way to make Hens lay good and great Egges.

Though this receit be homely, yet becauſe it makes for our bodies nouriſhment, and contentment, I will not conceale it from good Huſwives.

Hens will lay great Egges, if you pound [illegible] mixe them with bran and wine, bray them all very well and give them to the Hennes to eate: or elſe make a fine powder of bricke, mixe it with Barley-branne, and give it them to eate: Some for the very ſame purpoſe, doe [illegible] lers earth that is red, and mixe it among the Hens meate. The Hen will ſit all Winter, as well as in Summer, if ſhee have meat made of bran, mixt with the leaves and ſeed of dry Nettles.

Shew me how Egges are to be prepared for Phyſicke.

The yolke of an Egge ſwallowed alone, ſtayeth the Cough, and ſuch other diſtillations as fall down upon the lungs, and other parts of the breſt. The white of an Egge beaten, and with the powder of Frankincenſe, Maſticke, and Galles, applyed to the browes, doth ſtay the bleeding at the noſe. A Cataplaſme made of the yolke and white of an Egge well beaten, the juyce or water of Plantine and Nightſhade applied unto burnings, doth quench and extinguiſh them. A hard roſted Egge eaten with vinegar, ſtaieth the fluxe of the belly, if you mixe it with the powder of Harts-horne. To conclude, the white of Egges may be taken eyther inward or outward; I meane, when they are roſted hard, to diſſolve any hard or clottered matter, witneſſe all the ſorts of Salt and Sugar, which become diſſolved into oyles of their nature; if you cut the Egges in halfes, after they bee hard boyled, and then taking out the yellow, if you fill the whites up with Sugar, or hard ſalt, and ſet them out thus filled, for a night, on a window, with the Caſement open, they will by the morning turne into oyle of that kinde.

Of Sauces. CHAP. 8.

What be the beſt and ſavoury Sauces for our meates?

FOr the ſeaſoning of ſuch meats, both fleſh and fiſh, as we have ſpoken of before, & to make thē agreeable as well for our health, which delights in varieties & curioſities, as for our nouriſhment & appetites, we muſt uſe now and then Sauces with our meats. And theſe in particular are, Salt, Sugar, Pepper, Cinamon, Ginger, Cloves, Nutmegs, Saffron, Oyle, Vineger, Veriuyce, Honey, Onions, Olives, Capers, Murſtard, and Garlicke.

Salt is of a hot and dry quality, indued with a purging, cleanſing, and a ſeaſoning faculty, moſt fit to preſerve meat from putrifaction, and to conſume their moyſt excrements and ſuperfluities. And for this cauſe we are adviſed of the ancient Phyſicians, not to eat Beefe, Veniſon, or any other meate ſtrong of digeſtion, before the ſame be ſeaſoned with Salt, two or three dayes at the leaſt: Onely at ſea let weake ſtomackes abſtaine as long as they may from ſaltiſh meats. But in the winter I approve meates moderately ſalted, to availe much againſt the rheume or raw humours.

Sugar is of a hot quality, and is quickly converted to Choler: for which cauſe I cannot approve the uſe thereof in ordinary meates, except it bee in vineger or ſharpe liquor, ſpecially to young men, or to them which are of hot complexions: for it is moſt certaine, that they which accuſtome themſelves unto it, are commonly thirſty and dry, with their bloud burnt, and their teeth blackned and corrupted. In medicine wiſe it may be taken eyther in water, for hot Feavers, or in ſyrops, for ſome kinde of diſeaſes. In Beere I approve it moſt wholſome.

Pepper is the beſt and wholſomeſt of all Spices, as being of leaſt heate in operation, though in taſte it ſeeme over-hot. Three or foure graines of it ſwallowed downe with a faſting ſtomacke, preſerveth a man from the Palſie, and from griefes in the ſtomacke. The oyle of it extracted, and taken with ſome convenient liquor, is a moſt ready and ſoveraigne remedy againſt the tertian and quartaine Agues, by reaſon that the ſaid oyle diſſolveth and rooteth out the ſeminary cauſes of ſuch feavers; & doth cauſe the ſame to be evacuated by ſweates, urine, or otherwiſe.

good for palsy

Cinamon is of a very thinne ſubſtance, yet notwithſtanding, very cordiall, comfortable, and corroborative. There is a water diſtilled from it, knowne by the name of *Cinamon-water*, which is exceeding good for the Palſie, for weak and faint ſtomackes, for the Falling ſickneſſe, Apoplexies, and all windy Collickes, if it be uſed in cold weather.

good for palsy

Ginger approacheth ſomewhat nigh to the nature of Pepper, but it is of a thicker ſubſtance, and doth not penetrate ſo ſoone as the Pepper, which hath a ſubſtance more thin. It availeth againſt Obſtructions, & Fever quartaines.

Cloves are ſeldome uſed alone, but with other ſpices: they ſerve for the interlarding of Turkey-cocks and Salmon alone, without any other ſpice. The oyle thereof is good for the tooth-ache, or to mortifie the malice of *Tobacco*.

Nutmegs and Mace are ſpices of a moſt temperate nature, and may be uſed in winter time with moyſt meates.

Saffron rejoyceth the heart, comforteth the ſtomacke,
and procureth ſleepe: but you muſt looke that you ta
not too much of it,for according to the vulgar *French* pro
verbe, *La qualité ne nuit pas, mais la quantité.* Exceeding one
or two drachmes, his narcotique ſmell doth offend the
braine in ſuch wiſe,that it maketh it dull and ſtupid.

Oyle is more wholſome and neceſſary then Butter,as we
for a mans health,as for the preparing of ſundry meats &
ſallets,and better reſiſteth corruptions then butter. We
ſee another difference in this,that oyle is of it ſelf reſerve
for a long time without change, whereas butter is nothi
worth, if it bee not freſh eaten or ſalted. Being apply
outwardly, it hath a ſingular vertue, as appeares by th
anſwere of an antient Philoſopher, who being asked o
the meanes to continue a man in perfect health,and to liv
long,ſaid that it was; *to uſe Honey within, and Oyle withou*
Being inwardly taken,it looſeth the belly,it cauſeth one t
vomit up malignant humours,yea,poyſon it ſelfe, if a man
hath drunken of it, or taken it but a ſmall time before.One
or two ounces of it taken with the juyce of Lemons, cu
reth the wormes in childrens bodies, and the diſeaſe commonly called the Scurvy. There be many kinds of Oyle,ye
none like to this oyle Olive,which I doe here commen
in reſpect that the Olive doth yeeld more Oyle then an
other ſeed or fruit, it hath deſerved the name of excellen
cy above all the reſt: for the fat and unctuous liquors o
other ſeedes and fruits, are not like to have any othe
name beſtowed upon them, then that which belongeth
right unto the liquour which is preſſed out of the Oli
for which reaſon,when we ſpeake of the oyle of the Oliv
wee onely ſay Oyle: but when we ſpeake of other oyles,
wee adde the name of the ſeed or fruit from which it wa
preſſed, as for example, oyle of Vitriall, oyle of Sage, oyl
of Wormewood, oyle of Clover, and ſo of the reſt.
Note, that Oyle muſt never bee put into wounds or
vlcers.

Oyle & Lemons
cures wormes
& Scurvy

Vinegar provokes appetite,tempereth hot cholerick hu

mour

mouth, and keepeth backe corruption and infection in the Plague-time, but it hurteth them that be ſorrowfull, except they correct it with Sugar. Verjuyce is of the ſame nature as Vinegar is.

Shew me a way to make wholeſome and good Vinegar in a ſhort time.

Take ſtale drinke, and caſt into it, ſalt, pepper, and ſowre leaven, mingled together, afterwards heat red-hot ſome tyle or gad of ſteele, and put it hot into the drinke. In like manner, a Raddiſh roote, a Beet roote, and a ſlice of Barley bread new baked, put into ſtale drinke, and ſet forth in a glaſſe in the Sun, or in the chimney corner, or the heate of the fire, will make good Vinegar in a ſhort time; or if you will have it better, and to provoke appetite, infuſe into your ſaid Vinegar, the leaves or juyce of red Roſes dryed, the juyce of Mints and Centorie.

Shew me a way to make Vinegar with corrupted and marred Wine.

Take rotten and marred wine, and boile it, taking away all the ſcumme that riſeth in the boyling thereof, thus let it continue upon the fire, till it be boyled away one third part, then put it up into a veſſell wherein hath been vinegar, putting thereto ſome Chervile; cover the veſſell in ſuch ſort, that there get no ayre into it, and in ſhort time it will prove good and ſtrong vinegar.

What is the uſe of Honey?

hony

The uſe of Honey is ſo ſoveraigne, that nothing in our cold Countries comes neer it for goodneſſe and perfection: inſomuch that it is rightly called *Flos florum*, the flower of flowers, or rather their quinteſſence. It makes old men young, preſerving their naturall heate, if they know how to uſe it. As *Marſilius Ficinus*, that great Phyſitian, admiring the property of it, proclaimes, *Certum longioris vitæ ſubſidium*, a ſafegard of long life, and a truſty buckler againſt all diſeaſes, unto thoſe that know ſo to uſe it in their diet, that neither it fill up the pores with the much [illegible] thereof, nor with the heat, that it increaſe Choler; And ſo

left

laſteth this famous Phyſician bids us temper Honey as a ſeaſ with things cold and moyſt, ſuch as is white-wine, Vineger, Verjuyce, or cleere water. Among the chiefe commendations, which our great *Iehovah* gave to the land of *Canaan*, he ſaid, that it was a land which flowed with Honey. There is nothing more wholeſome, and more ſoveraigne to preſerve from corruption, then Honey, ſo that it be not eaten alone; yea, ſuch is the excellency of it, that Marmelad and Conſerves may be made with Honey, as well as with Sugar, to keep down noyſome humours from aſcending up to the braine. But herein we had need to diſtinguiſh the choiſe of Honey: for ſurely that which comes from warme Countries, is better then that which comes from *Muſcovy*, or other cold places, and Garden Honey doth farre ſurpaſſe that which is wilde in the Woods. In a word, the ſubſtantiall goodneſſe of Honey lyeth much upon the boyling and ſcumming thereof.

Onions, now and then eaten, being ſliced and put in water a day or two before, whereby their heate may be the better allayed, will ſerve for a wholeſome ſauce with roſted Mutton. It is better for the Flegmaticke, rather then the Cholericke, It looſeth the belly gently, but it muſt be ſparingly eaten of them which are Cholericke, young, or hot of conſtitution, or which have weake eyes, leſt the vapours thereof aſcend up to the head, and cauſe redneſſe in the eyes, yet this annoyance may be corrected or quite taken away, if you cauſe your Onions to be firſt ſodden, and then uſed with freſh-butter.

Olives, freſh and yellow doe ſtrengthen the ſtomacke, and cleanſe the liver, but it bindes the belly, except they be eaten with Vineger.

Capers and *Sampire* preſerved in pickle, and ſodden with Oyle and Vineger, may be eaten of them which are troubled with Flegme, the Gout, the Palſie, and the Sciatica.

Muſtard-ſeede, wel ground and made with Vineger, and ſeaſoned with a little ſugar or honey and cinnamon, may be eaten with fleſh or fiſh, and ſo it will helpe to cure all the infirmities of the lungs, and all raw humours. It will cleare the voyce, and reſtore it being loſt through the palſie or lethargie: It will provoke appetite, and further concoction. In this ſort it may be taken alone and faſting for the aboveſaid griefes, either into the body, or in the quantitie of a beane, to gargarize the mouth of the reume, & loſt ſpeech.

Garlicke, by reaſon of the ſcent, is ſeldome eaten of the better ſort, yet notwithſtanding, being very well ſodden or roſted under the aſhes, the ſavour of it is quite loſt, and ſo it is if one eate Beetes after it, and then it is good to expell venemous humours or wormes out of the body, to clarifie the voyce, to encourage a faint-hearted man, and to diſſolve winde. At my being in *Spaine*, I ſaw it much uſed there among the common ſort of people, eſpecially towards the *Pyrenean Mountaines*, who will content themſelves therewith upon faſting dayes without any other ſuſtenance: And, as I ſuppoſe, the uſe of it will much benefit our *Mariners*, which are imployed toward the Northerne Pole, for *Moſcovy*, *Iſeland*, or in diſcovery of the *Northweſt paſſage to Cathaia*. So ſoveraine is the iuyce of *Garlicke*, that it will heale them which have beene hurt with envenomed arrows, ſo that they forbeare a while from drinke, as the Savages of *Paria* have experimented. That the uſe of it makes one couragious, our Cockes do witneſſe, and alſo the *Tartarian* horſes, which are fed therewith before any skirmiſh, to make them furious. The inconvenience is, that the overmuch eating of it annoyeth the eye-ſight, and hurteth the cholericke or hot complexions. It muſt not be eaten in Summer, except it be of the flegmaticke. But theſe rules may not bee obſerved of *Travellers*, whoſe ſtomackes, like the *Oſtridge*, can almoſt digeſt iron, being as *Rabelais* writes, *as hollow as Saint Bennets boot*, which likewiſe the *Poet* confirmeth:

Ieiunus ſtomachus raro vulgaria temnit.

Of Hearbes and Sallads. CHAP. 8.

What is the uſe of our ordinary Pot-herbes *and* Sallads?

AMong our ordinary *hearbes*, ſome be hot, ſome cold, and ſome of a moderate pro- perty. Amongſt the hot, I reckon *Sage*, *Mints*, *Rocket*, *Fennell*, *Marigold*, *Time*, and *Hyſop*. Among cold *herbes*, I account *Lettuce*, white-*Endive*, *Succory*, *Borrage*, and *Buglaſſe*. Among the temperate, I eſteeme *Beets*, *Colewort*, *Spinage*, *Purſlane*, *Parſley*, and *Sorrell*. All which ſorts of *herbes* we muſt accommodate according to the ſeaſons, the hot for Winter, the cold for Summer, and the tempera for the Spring and Autumne.

Sage uſed in pottage or otherwiſe, ſtrengtheneth the re tentive vertue, helpes conception, and cureth the Palſey, and ſhaking of the ioynts: for which cauſe Prim-roſe and it, are called *Arthritica*. The beſt way to uſe it, is to ſeeth it with ſome Mints, Licoras, Cinnamon and Ginger, in ſm Ale, and to drinke the Ale againſt all quivering, [illegible] and loſſe of ſpeech. It is good in ſauces, for Pig, Veale, or Porke.

Mints in meats, drinke, or ſauces, are very good for the ſtomacke, to open it and warme it, to dry the ſuperfluou moiſture therein, and to further digeſtion: It cannot but b ſingular good againſt wormes in childrens bodies, and t prevent corruption; for let the iuyce thereof be put amon curds, the cheeſe will keepe a long time ſound and pu Some write, that the often uſe of it makes the body l and therefore it was forbidden to the *Romane* Captaine time of warre.

Rocket alone is not wholſome in ſallads: for it procu the headache, and heateth too much: Wherefore it muſt be uſed with cold herbes, and then the nature of it is to provoke urine, and to cure the Cough.

Fennell in the herbe is ſeldome uſed, unleſſe it bee to adorne *Salmon*, or for bathes. But the *ſeed* of it condited with *Sugar*, or with roſted apples, diſſolveth tough flegme, and quickeneth the eyeſight.

Marigold heateth the ſtomacke, and helpeth the melancholike diſpoſition, the *Gout*, the *Palſie*, and trembling of the heart, being often uſed in pottage, for which it is worthily termed the ſoules friend, and the Sunnes *darling, amaſius ſolaris*.

Time is an excellent pot-hearbe, and ſoveraine againſt windy humours, the Chollicke, the *Strangury*, and ſpitting of bloud. But by reaſon of the heat thereof, it muſt be but ſparingly taken, leſt it ingender choler.

Hiſop together with *Maiden-haire*, are held to bee the principall herbes for the diſeaſes of the lungs, to open the pipes, and to cleare the voyce.

Lettuce cooles the heat of the ſtomacke, ingenders good bloud, looſeth the belly, and procures ſleep: But the immoderate uſe thereof hurts the eye-ſight, and weakens old people, and ſuch as have feeble ſtomackes; for which cauſes it is expedient ſometimes to boyle them whole in pottage, and afterwards to ſauce them with ſugar, vinegar, and oyle. In this manner *Galen* uſed it in his old age againſt watchfulneſſe.

Endive and *Succory* be eſteemed paſſing good againſt all diſeaſes proceeding of heat, againſt the Iaundiſe, and againſt the inflammation of the Liver.

Borrage and *Bugloſſe* are the chiefeſt medicines, excepting the Marigold, which our cold climate brings forth, againſt the diſeaſes of Melancholie, againſt the Palſie, the Apoplexie, the dulneſſe of capacitie, againſt ſadneſſe, and many other inconveniences. The commoneſt way to uſe them is, to drinke their infuſion in wine; but the ſureſt meanes to get out their ſubſtantiall vertue, is to boile them in pottage, with Mercury ; Mallowes, and a piece of Veale ; or elſe young Porke, if you need a milde purgation.

Beetes ought not to be eaten raw, for it cauſeth obſtructions. But white *Beetes* ſodden breed good bloud. The roots of them eaten after Leekes, or Garlicke, take away their bad ſmels.

Coleworts wel ſodden with butter and vinegar, do ſcowre the body of all ſuperfluities : as may appeare by cankered pots, which will be made cleane by boiling *Coleworts*, when all other things faile, yea, ſo ſurpaſſing good are the vertues of *Coleworts*, that the ancient *Romanes* uſed no other phyſicke then it for many yeares together: there is nothing better then the leaves thereof to bee applyed unto the inflammations of the legs, as well to coole the unnaturall heat, as to dry the moiſt humors which deſcend into them.

Spinage well ſodden in water, and then dreſſed with vinegar and freſh butter, doth helpe Obſtructions, the cough, and them which have any impediment in their ſpeech or breathing.

Purſlaine and *Parſley* eaten in ſallads with Endive, and Lettuce, in Summer, openeth the obſtructions of the liver, cooles the ſtomacke, and keepes the head in good plight. There is no garden herbe comes neere unto *Parſley*, as well for toothſomneſſe as for health : for being uſed in rolled mutton, or with poched egges, it prevents the ſtone, the ſtrangury, and the ſtopping of the pipes. I heard of a Nobleman, that never uſed any other cure for the ſtone, wherewith he was troubled, then the infuſion of white wine every morning, wherein *Parſley*, *Pellitory* of the wall, and a red *Onion* had beene bruiſed, and ſteeped over night.

Sorrell is an hearbe of a pleaſant relliſh, and being uſed with the iuyce of ſtrawbery and violet leaves, for greene ſauce, to be eaten with Porke or young Geeſe, it will purge the bloud, provoke appetite, and quench the heat of the Liver. The leaves of it eaten faſting in the morning, ſerve as preſervatives againſt the Plague, the Gout, and burning ſickneſſes.

Whe

What is the uſe of our ordinary rootes?

Carrots, well boyled, and afterwards eaten with Vinegar, oyle, and pepper, ſerve for a ſpeciall good ſallad to ſtirre up appetite, and to purifie the bloud. But I commend it not unto them which are troubled with winde.

Parſneps alſo dreſſed with creame, after it hath beene exquiſitely ſodden, will fatten exceedingly; but it ingenders luſt and longing deſires.

Turneps, for change and variety, may be eaten with poudred Beefe, of ſuch as are not much diſeaſed of the chollick or Gout. The uſe of Turneps is a ſingular remedy againſt the Scurvy, as Mr. *Iohn Guy* of Briſtow, a judicious Gentleman, and a worthy friend of mine, experimented in *Newfound-land*. Therefore I adviſe Mariners to feaſt with them at Sea.

Young *Radiſh*, eaten with roſted Mutton, availes much to digeſt lothſome humours, to comfort the ſtomacke, to open the gall, to diminiſh the ſpleene, and to drive backe the dropſie. But it is better to ſeethe Radiſh, and to put oile, vinegar, and ſugar, or hony unto it, rather then to eate it raw: for ſo it heats the reines of the backe and the bladder, and ſtirreth up luſt.

Melons, otherwiſe called *Pompions*, are rather to be eaten of labourers, then of tender ſtomackes, by reaſon that they are hard of digeſtion: But *Muske-melons* are a dainty kinde of meat, fit to be eaten with fleſh, if they might be gotten, for our cold climate will ſcarce afford them unto us. Their uſe is to aſſwage unnaturall heats, the grounds of Agues and Calentures.

Cucumbers uſed now and then with oyle, vinegar, and pepper, do further digeſtion: but it is vnwholſome for them which feare the approach of any watry or windie ſickneſſe.

To theſe I may adde *Artichokes*, which I commend as a very reſtorative unto old age, a toothſome food for great-bellied women, and an excellent nouriſhment for ſuch as are weakened in their naturall powers.

What is the uſe of Rice, Peaſe, *and* Beanes?

Rice ſodden in milke, and ſeaſoned with Sugar, and a little Cinamon or Mace, ſtops any kinde of fluxe, cauſ a lively colour, augmenteth ſtrength and naturall force: if a few blancht Almonds bee ſtamped and ſtrained Riceporrage, it helps conception, and cures the conſump tion. The inconvenience is, that it bindes the belly, excep a man eate a few Raiſins, or ſome other ſoluble thing b fore. In *France* it is a great daintie to have a Capon ſodd with Rice, which kinde of meat they uſe commonly Winter, at the Tables of great Perſonages.

Peaſe eaten greene, with Butter and Pepper, do cure t Iaundiſe & Dropſie. Likewiſe the broth of all ſorts of *P* may bee uſed to take in purgative ſimples againſt raw h mors, ſuch as Rubarbe or Seeney is. In Winter time it is n amiſſe to eate white-peaſe ſodden with Porke.

Beanes are ſomewhat heavy of digeſtion: yet notwit ſtanding they may bee uſed of ſuch as are diſeaſed of t fluxe, or to ſtay vomiting.

Of Fruit. CHAP. 9.

What is the uſe of Fruit?

ALL Fruit for the moſt part are taken mo for wantonneſſe, then for any nutritive neceſſary good which they bring unto To verifie this, let us but examine with t eye of reaſon, what profit they cauſe wh they are eaten after meales: Surely we needs confeſſe, that ſuch eating, which the French call *ſert*, is unnaturall, being contrary to Phyſicke or Dyet commonly Fruits are of a moiſt facultie, and therefore ter to bee taken before meales (but corrected with S or Comfits) then after meales and then alſo but very ſparingly, leſt their effects appeare to our bodily repentance, which in women grow to be the greene-ſickneſſe, in men the morphew, or elſe ſome flatuous windy humour.

Firſt, I will begin with *Strawberies*, as the firſt and ratheſt fruit in the beginning of Summer, and to that purpoſe brought forth by nature, to coole vehement heats, then when our bodies languiſh with drouth, loſing our wonted appetites: For indeed *Strawberies* do as well refreſh, as coole the fiery fainting ſtomack, being uſed before meales, ſugered, with Creame or Wine: and for want of Sugar, they may ſafely be eaten with honey, of ſome kinde of perſons, that ſo their eagerneſſe and piercing propertie might bee tempered with a medicine of a thicke and ſweet operation. They ſlake thirſt, they moiſten the Cholericke, they provoke urine, they qualifie the heat of the liver: to conclude, they cleanſe the reines and bladder. Their iuyce, diſtilled water, or conſerues, will helpe to cure burning agues, and diſſenteries.

Barberies, either alone or conſerved, *viz.* a quart of them ſodden til they be ſoft, and then ſtrained with twiſe as much Sugar added thereto, may be uſed to ſtop all ſorts of unnaturall fluxes in men or women. Some have happily cured the Chollick and Stone, by giving their Patients, now and then, the iuyce of *Barberies*, with a little of the powder of red Corall, and dryed Goats bloud ſtrewed thereon.

Raſpberries do ſtrengthen a weake ſtomacke, and are very good againſt all griefes within the mouth, throat, or palat: And to that end it were not amiſſe, to preſſe out the iuyce, and to fill up a little Ferkin therewith for your winter uſe, when by the rawneſſe of the weather, the Toothach or Vvula might offend you.

Of *Cheries* there be many ſorts but the tart be wholeſomer then the ſweet; for they being eaten before meat, do mollifie the belly, they ingender good bloud, they provoke appetite and urine, they diſſolve viſcous and flegmaticke humours, and do quench the furious increaſe of yellow choler. The blacke ſowre *Cheries* do on the contrary fo the fluxe of the belly: but the ſweet ones eaten faſting wi their kernels, do mightily looſe the belly. Their ſtones ea ten dry or in milke, do breake the Stone, and ſo do th *Cheries* themſelves, being dryed in an oven: which ſome have alſo uſed againſt the fluxe. Their gumme diſſolved i wine, is good for the cough, and to void gravell. Thei Conſerves are wholſome after meales.

Abricocks and *Peaches* may be eaten againſt ſuch diſeaſe as ſpring from hot cauſes. Their kernels ſix or ſeven, eaten faſting, with a little ſalt, will preſerve the braine, and expel all kinde of wormes out of the body.

Damaſcenes, ſo called, becauſe they were at firſt tranſported unto us from *Damaſcus* in *Syria*, are the very be of all Plums: and being eaten faſting, they coole the ſtomacke, and looſen the belly. Of them there is an *Electuary* made, to purge the chollericke humours of a burning Feve called *Diaprunis*, which Phyſicians prize very much.

Gooſeberries, being ripe, uſed either in broth, or in tart will ſerve againſt all diſeaſes proceeding of unnatural heat, as well for reducing hot chollericke humours into temper, as to appeaſe violent thirſt. Their vertue alſo is t ſtay vomiting, and to ſtop fluxes ingendred of choler. The may be condited with Sugar againſt Winter, for the abov ſaid infirmities.

Quodlings of *Apples*, well ſeaſoned with Sugar & Roſe-water, are ranged among the chiefe fruit, and will ſerve to quench the over-abundant heat of the Liver.

But indeed *Apples*, ſuffered to grow to their maturi and perfection, ſurpas all other fruits whatſoever, if they b eaten in Winter with Carrawayes or Comfits, as well nouriſh the body, as to refreſh the ſpirits, which naturall delight in varieties and change of ſuſtenance. If they b dreſſed with freſh butter, Sugar, Saffron, Cinamon, an Anniſeed, they will reſtore nature, and cure the coug they will expell hoarſeneſſe, and make a man of a lively ſpirit. In th Spring of the yeare they may bee eaten faſti in the morning to looſe the belly, and to [illegible] the body.

Peares in generall doe binde the belly, and [illegible] for fluxes and [illegible] to ſtay [illegible]. They are [illegible] ſeaſon after that they be well roaſted or baked: [illegible] *Pearmaines* windy humours, [illegible] drinke a cup of old wine after them: *Poſt Pira da potum.*

Wardens, being bak't with Cinnamon and Cloues, are an excellent food to ſtrengthen decayed nature, in cold ſeaſons.

Quinces roaſted or bak't, being eaten before meales, doe ſtop the immoderate fluxes of the belly: but after meales their nature is to looſe the belly, and to ſhut up the mouth of the ſtomacke ſo compactedly, that no vaporous vapours can aſcend up into the head, whereby the Megrim is repelled, and the braine refreſhed: The like operation haue Condited *Quinces*, or their Marmeled, made with Sugar or with Honey, as our forefathers uſed.

Pomegranates, ſo called, becauſe the beſt come from *Granata* in *Spaine*, grow not in our cold Countries, but are brought us by our Merchants. There be three ſorts of them: the ſowre, which are the wholſomeſt; the winiſh-taſting, which are the toothſomeſt, and the ſweetiſh, which are the worſt. The ſowre *Pomegranates* will ſerue againſt inordinate heates of the ſtomacke, againſt fiery agues, and againſt the chiefeſt ſymptome & inconueniency thereof, which is thirſt. They keepe backe putrefaction and choler, and are ſingular good againſt Diſenteries and fluxes. There is an admirable and ſecret vertue hidden in the rinde of *Pomegranates*, altogether of the likeneſſe of Vitrioll, [illegible] ticke and drying. There may be [illegible] their rindes & Green [illegible], as well [illegible] and to ſtop fluxes within the body, [illegible] broken veines and old [illegible] beſides other [illegible] I leaue to our moderne Phyſicians [illegible] with Vinegar, Roſe [illegible] (Gum [illegible] and Purſlaine.

I   *White

[illegible] with Oranges, Pome-granates [illegible] rish [illegible] very little, [illegible] and [illegible].

Raysins and *Currans* are very nutritive, good to make the body soluble, if the stones bee pulled out of the *Raysins*, yet notwithstanding they punish the [illegible] and the bladder.

Almonds and *Nuts* are very nutritive, and doe increase [illegible]; they multiply sperme, and provoke sleepe: But I would not with any to use them that are [illegible], or troubled with [illegible].

Weighty *Oranges* are very good for them that be [illegible] cholike: for they [illegible] the stomake.

4

Lemons with Sugar are very convenient for hot stomackes.

The third Section.

Of Evacuations: and first, of Exercise. CHAP. I.

How many kindes of Evacuations are there?

Evacuations are either naturall or [illegible] the one is all by the [illegible] by Stoole, Urine, [illegible] ther compelled, as by [illegible] Purgations, [illegible] by [illegible], or [illegible] [illegible] *judge of [illegible]*.

You must understand, that the body of man is not [illegible]

[illegible] vapours and exhalations are carried vp from the earth, to the high and middle region of the ayre, and from thence doe vſe their naturall power, ſo excrementall [illegible] moyſt humours, are drawne vp from the ſtomacke, as vapours and exhalations, there gathered by the bloud and nouriſhment of the body, to the head, where they paſſe thorow diuers [illegible] or conduits. The eyes and mouth ſerue for euacuation of flegme; the eares voyd ſuch cholericke, brackiſh and ſweetiſh humours as ariſe in the head, and the noſe purgeth the colde, thicke, and melancholicke humours which would congeale & annoy the braine; beſides this upper region of the body, there be two wayes more prouided of Nature to cleanſe the body of ſuperfluities more thicke and earthy, that is the guts and the bladder.

Likewiſe, the ſkin ſerues to euaporate and breathe out moyſt and gentle tranſpirations, which trickle along the body like dew, and theſe we call ſweats; ſometimes occaſion urgeth us to void theſe excrements by induſtry & Art, as ſweats, by exerciſe, hot bathes, [illegible]) or ſome ſu-[illegible] the matter of the noſe by [illegible] or errhines procuring ſneezing, the rheume by Maſticatories, Apophlegmatiſmes, and by the fume of Tobacco.

What is the commodity of Exerciſe?

Exerciſe is that which maketh the body light, increaſeth [illegible] to become [illegible], and conſumeth ſuperfluous humours, which otherwiſe would [illegible] within the body. For as [illegible] by [illegible] and purged by [illegible] [illegible] in [illegible] [illegible]

It is good to exerciſe while the body is faſting and empty, [illegible] on be hindered, [illegible] followe: In Summer, Exerciſe is to be uſed an houre after Sunne-riſing, for feare of a double heate: In Spring and Harveſt time it is to be uſed about an houre and a halfe after Sunne-riſing, that the morning cold may be avoided: for as the heate at mid-day is hurtfull, ſo the morning cold, ſpecially in Autumne, is to be eſchued.

What kinds of Exerciſe is good?

Tennis-play, Bowling, Hunting, Shooting, and walking, if it be not too ſlow, are commendable Exerciſes, and may be uſed in hot moneths, ſpecially of cholericke perſons, and that towards the Eaſt or North, where the ayre lyeth open; not on plaine ground, unleſſe you be weake or ſick of the Gout, but upon hils or high places. This the ancient Phyſician *Celſus* approveth. *It is better* (ſaith he) *to walke abroad in the Sunne, if your head will permit, then in the ſhade; in the ſhade, rather then in the houſe.* Any Exerciſe whereby ſweat is procured, is good. To climbe up againſt a ſteepe hill till you pant, and fetch your breath often with great difficulty, or to ride on a trotting horſe, is a fit Exerciſe to be frequented in cold ſeaſons of flegmaticke perſons. Old men muſt content themſelves with ſofter Exerciſes, leſt the ſmall heat which they have, ſhould be ſpent. They muſt every morning have their joynts gently rubbed with a linnen cloth. They muſt be combed, and cheriſhed up with [illegible]. *Galens* Exerciſe in his old age was to cleave wood. In briefe, old men muſt [illegible] whileſt they are able: for by motion their [illegible] will [illegible] with heate, and on the contrary, by reſt and [illegible] they nouriſh the chollicke & other ſickneſſes. Some [illegible] to uſe [illegible], that is, to be carried in a [illegible] Boat. But in any caſe, let them firſt cauſe themſelves to avoid the excrements of their bodies, before they begin to exerciſe, whether they be old or young. And for their direction when they ſhould exerciſe, ſome have adviſed them to judge by the colour of their urine: for if the urine lookes yellowiſh, the [illegible] undigested, but if the urine be [illegible] it is a signe that the concoction is perfected, and then it is fit time to fall to exercise.

Of Vrines. CHAP. 2.

What is Vrine?

VRine is the clearer and lighter part of blood, proceeding from the reines, which if a man forceth to suppresse, hee is in danger of the chollicke or stone.

What colour of Urine is most commendable?

That urine is most laudable, which is of colour somewhat red and yellow like gold, answering in proportion to the liquor which you drinke.

Teach me to prognosticate by Urines.

White urine signifieth rawnesse or indigestion in the stomacke. Red urine betokeneth heat. Thick urine, and like to puddle, sheweth sicknesse or excessive labor. If white or red gravell appeare in the bottome of your urinall, it sheweth the stone in the reynes. Inke blacke or greene coloured urine, declareth death most commonly to ensue.

Of Fasting and Abstinence. CHAP. 3.

[illegible] Fasting [illegible]?

Fasting, that is, to omit a meale or meales, [illegible] is not onely [illegible] but a [illegible] [illegible] generall Faction. Since which time, as their [illegible] thing [illegible] superstitious, as it were in despite of all [illegible] orders, in stead of Fasting, some give themselves to [illegible] on this very night. Others againe, as the *Papists*, abstaine that time from flesh, but for all that they feed on fish, Sugar-sops, and such things as stirre up the body to lust more then flesh. Both which sorts of *Libertines* had need of *Pytha-goras* his [illegible], or of the *Carthusians*, and *Capu-cines discipline*, seeing our *Acts of Parliament* cannot [illegible] their inordinate appetite. I write not this of any supersti-tious devotion, for I confesse, that what [illegible] *cannot defile the* [illegible] *soule* [illegible] *they are received with thanksgiving*, as S. *Paul* saith: but condemne the breakers of our Kingdomes lawes, which [illegible] policy, for the increase of cattell, and furtherance of Fisher-men and Navigation, tending to the generall good, hath prescribed set times for fasting, as Lent, Ember-daies, Fri-dayes, &c. But because this belongs to the Magistrate, and not to the Physitian, I will no longer insist on this Argu-ment, but will shew how these breakers of *Fasts* doe wrong their owne bodies, and the senses faculties, [illegible] head [illegible].

Fernelius affirmeth, that *Fasting* worketh the like effect as Blod-letting, but more naturally, and with no danger: for it drieth all excrements, it [illegible] the corrupt [illegible] which is mingled with the [illegible] so that commonly the superfluities of the braine and sto-macke falling downe, the belly is loosed without violence, to the great benefit of Nature, which by this meanes is re-stored to her old [illegible].

[illegible] for the [illegible], how is it [illegible] the [illegible] [illegible] [illegible] twixt the body and the [illegible] [illegible] which [illegible] labour [illegible] without [illegible] fish. Let them abstaine from flesh at the appointed [illegible] not meritoriously, as the proper causes of salvation, but analogically, as *Iacobs Ladder*, as the type or token of a mortified *Christian*, yeelding to the Scepter of some authority in matters indifferent, & apocryphall. After which manner the *Apostle S. Paul* dieted his body, as himselfe confesseth in these words, *I tame my body, and bring it into subjection, lest, while I preach to others, my selfe become a cast-away.*

But you will say, fasting is not alike convenient for all persons: I grant it, for *Hippocrates* averreth, that *old men, are* [illegible] *forty years* [illegible] [illegible] *youth and children* [illegible] Secondly, I grant, that we [illegible] *Great Britaine* and [illegible] in respect of our degree to the [illegible] or the cold climate, [illegible] *Spaniards and Italians*, which [illegible] of their vehement [illegible] from [illegible] our best [illegible] not so [illegible] we [illegible] that I [illegible]

Of the [illegible] largely in my [illegible] of the [illegible] of him in my [illegible] and [illegible] *to* [illegible]

Take [illegible] Tobacco now and [illegible] then a Pipe of Tobacco [illegible] hungry [illegible] and you [illegible] conclude [illegible] when you [illegible] [illegible]

Of Venery. CHAP. 4.

What is the uſe of Venery?

T His kinde of Excrement is common to all [illegible] ving creatures, as well beaſts as men. [illegible] which cauſe nature (like a wiſe mother) [illegible] provided, that as every concoction hath [illegible] excrement or ſuperfluity, the firſt [illegible] out dung, the liver urine, the [illegible] and laſt concoction, which is [illegible] dy, that is moſt [illegible] is [illegible] ſerved by nature for procreation, [illegible] generative ſeed, the producing and [illegible] of, availes much for the bodies [illegible] made light, and [illegible] our humours, which [illegible] may obſerve in [illegible] For beſides their [illegible] which [illegible] their [illegible] imaginations, [illegible] of [illegible] cloudy braines. I will paſſe over the other [illegible] which they are ſubject unto: as the [illegible] riding [illegible], the [illegible] heart, and their polluted [illegible] can give them, is to marry [illegible] they [illegible] bound [illegible] blood. [illegible] and it's hard to [illegible] the [illegible] will, and holy Marriage are [illegible] young men [illegible] and [illegible] and old men covetous and froward: where will you finde a mortall man without faults? We must beare with one anothers infirmities, and labour rather to reclaime, then bitterly to rebuke an erroneous person. But for all this, I wish Maids to take heed of too great a venture, lest when the water swels, and children come on, they find themselves at Beggars crosse, without crosse or pile to bring up their little ones in the knowledge of goodnesse. And for the richer sort, they can never want yoke-fellowes to passe away the time in civill conversation. But be they rich or poore, measure is a treasure; therefore let them make much of their oyle of life, if they meane to live long, and in health, for these three rules must concurre in a long-lived man, as *Levinus Lemnius* noteth:

Vesci citra saturitatem,
Non refugere laborem,
Vitale semen conservare.

That is, light meales, exercise, and the preservation of the vitall seed.

When is the best use of carnall copulation?

It is best to use carnall copulation in Winter and in Spring time, when nature is [illegible], without the danger of Aire [illegible] at night, when the stomacke is full, and the body somewhat warme; then sleepe [illegible] may banish the lassitude, caused through the action thereof. In Summer in June and July, when the [illegible] on the ground, it cannot be good; nor also in frosty weather.

What be the inconveniences of immoderate Venery?

Immoderate venery weakeneth strength, hurts the [illegible], [illegible] naturall moysture, and hasteneth on oldage and death. Sperme or seed of generation is the only [illegible] of nature, which wilfully lost or lost, [illegible] a man more, than if he should bleed forty times as much. And therefore the Poet *Virgil* wrote,

Nulla magis [illegible]
Quam [illegible]

Which are the speciall [illegible] *Batchelors and husbandlesse Maids* [illegible] *should drive away their ancient dreaming of beauty in* [illegible]

First, they must refraine from wine and venerous imaginations, and not use to lye in soft Downe-beds. Secondly, they must addict themselves to reade the Bible and morall Philosophy. Thirdly, they must exercise often their bodies. Lastly, if none of these prevaile, let them eate the seed of *Agnus castus*, in English, Parke-seed, and they shall feele a strange effect to follow, and sometimes [illegible] lye [illegible] their backs, or else to use plates of lead upon their reines.

Of Baths. CHAP. 5.

What say you of Bathing in cold water?

Questionlesse *Bathing* in cold water, so that the same be either cleare fountaines, or a silver-coloured brooke in Summer time before meales, doth wonderfully delight nature, provoke appetite, and are very expedient for all such as have Rheumes, Dropsies, and gowtes. There is nothing better then cold water to blanch and whiten the skin: The reason is, cold and moist are the causes of white, even as on the contrary, heat and drinesse are the causes of the blacke coloured: whereof let the frost and the pearly dew beare me witnesse. After this manner bathed *Diana* with her *Nymphs*, *Eurydice* [illegible] *Druids*, *Susanna* with the *Ladies* of *Iuda*, and [illegible] *Rosamond*, *Rosa mundi*, the beauty the peerelesse paragon, whose paved & foure-squared well is to this day to be seene in *Woodstocke*. Packe hence then, ye *Alchymists*, with your *Album albo albius*, talke no more of your oyle of *Talck*. And ye *Druggiſts*, ſinne no more againſt heaven and earth, by ſelling glozing blanchments of *Indian* and *Lemnian* trumperies: what good doth your *Mercury*, but flay the ſkinne, leaving the ſame crazed with blacke ſeeds of melancholy? what availes your powder of *Ceruſs* or white-*leade*, mixt with oyle of *Spikenard*, or any other relicks of yours? Inſtead of mending nature, you deface the handy worke of our great *Creator* by your deceitfull dawbing.

Beleeve me, *Ladies*, nothing beautifies, nothing whitens more then the coldeſt water: it cauſeth digeſtion, it curbeth unnaturall heat, and keepeth backe unchaſt deſires, as the Poet *Perſius* well obſerved in the *Romane Flamens*, who bathed themſelves in the River *Tiber*, *per gurgites fluminis noctem*: which Saint *Auguſtine* expounded, that they waſhed in cold water, thereby to abate their night-faults, and polluted dreames.

Is bathing of the head wholſome?

You ſhall finde it wonderful expedient, if you bathe your head foure times in the yeare, and that with hot lee made of aſhes. After which, you muſt cauſe one preſently to powre two or three quarts of cold water upon your head: Then let your head bee dryed with cold towels. Which ſudden powring downe of cold water, although it doth vehemently terrifie you, yet neverthelesse, as that noble Doctor *Gordonius* writeth, it is very good: for thereby the naturall heat is ſtirred within the braine, baldneſſe is kept backe, and the memory is quickened. In like manner, waſhing of hands often doth much availe the eye-ſight.

How ſhall a man bathe himſelfe in winter time, when waters be cold and frozen?

In winter time this kinde of artificiall bathing is very expedient and wholſome; Take two pound of Turpentine, foure ounces of the iuyce of Wormewood and white Mallowes, one ounce of freſh Butter, one dramme of Saffron: mingle them, and ſeeth them a pretty while, and being hot, wet foure linnen clothes in it, and therewith bathe your ſelfe.

Or elſe make a bath after this manner: Take of Pellitory, and Enula Campana leaves, Sage, Fetherfew, Roſemary, and Wormewood, of each a handfull or two, ſeeth them in a ſufficient quantity of water, till they be ſoft, and put as much as a walnut of Allom, and a little brimſtone in powder, and therewith bathe the places of your body affected. He that uſeth theſe baths in time convenient, ſhall live healthfully, for by them ſuperfluous excrements are extracted in ſweat; But with this caveat do I commend baths, that no man diſtempered through venery, gluttony, faſting, watching, or through violent exerciſe, do enter into them.

Of Excrements, and Bloud-letting.

CHAP. 6.

What be Excrements?

Of Excrements, ſome be neceſſarie, and ſome ſuperfluous: thoſe be neceſſary, which ſpring of ſuperfluous bloud, and that notwithſtanding can nouriſh when nouriſhment faileth, as [illegible] teeth, ſperme, milke, and fat. Thoſe be ſuperfluous, which do not proceed from bloud, nor can nouriſh, but rather ſeparated from the bloud, as not able to nouriſh: and theſe are either moyſt, or earthy: moyſt as blacke melancholy, ſweat, urine, matter of the noſe, ſpittle, &c. Earthy or dry excrements, as warts, nayles, cornes, and ſuch like.

Ariſtotle reckoneth the marrow in the body among the excrements, 2. *Lib. de generat. animal. cap.* 6. But I take it to be a nouriſhment, because the bones are nouriſhed by it, even as the body is nouriſhed by bloud.

What think you of bloud-letting?

Bloud is the very eſſence of life; which diminiſhed, the ſpirits muſt conſequently be diſſolved. In conſideration whereof, I counſell them that uſe any moderate exerciſe, not in any caſe to be let bloud; leſt that corrupt water ſucceed in the place of the pure bloud. But if they abound with bloud, or their blood be putrified and impure (if other medicines availe not) the law of neceſſity muſt needs be infringed. And in my judgement it is ſafer to uſe Horſe-leeches, ſpecially at the hemmorrhoidicall or fundamentall veines, which we call the ſinke of the body. By this way the Scurvy, the Gout, the Dropſie, and Melancholicke ſickneſſes may be prevented, being applyed in the Spring and fall of the leaſe, or oftener.

Shew me a way to diſcerne the effects of bloud-letting.

If the bloud which is let out, appeare red of colour, and white water flow with it, then the body is ſound: if bubbling bloud iſſue, the ſtomacke is diſeaſed; if greene, the heart is grieved.

Of Warts and Cornes.

CHAP. 7.

Becauſe you reckon Warts and Cornes among the excrements, ſhew me ſome remedies againſt them.

Warts and Cornes are dry Excrements, bred of flegmaticke bloud mixt with melancholicke. And for their cure, what is effectuall for the one, may bee uſed for the diſlodging of the other.

To kill Warts, ſome uſe to cut them, and then to [illegible] the place with Copperas-water, or with Salt, and the iuyce of an Onion. Some uſe to pare them [illegible]

Beane; and then to apply the powder of [illegible] with a little vinegar. Others conſume them with oyle *Vitriol.*

To deſtroy *Cornes,* before you cut them: lay a bruiſed Snaile on the Corne a whole night, to ſupple and mak tender, or elſe a little piece of Veale or freſh Porke, and th pick out the Corne, which when you have done, if it blee ſtop up the hole with a little powder of *Terra ſigillata,* or *Bolearmoniake;* or elſe with a plaiſter of *Diacalcitheos,* or of *Paracelſus his ſtipticke Plaiſter.* If the *Corne* doth not ble after the cutting, it were not amiſſe to touch it with a li *Aqua fortis,* or *Copperas-water,* or elſe to lay a piece of a bruiſ Snaile on it, thereby to extract out the reſidue of the Melancholicke Excrement.

Of Purgations. CHAP. 8.

What is the uſe of Purgations?

PVrgations, as ſometime they be very neceſſa ry, ſo often taking of them is moſt dangerou He that uſeth exquiſite Purgations, and eſpecially Electuaries ſoluble, ſhall quickly wax old and gray-headed. All Purgations (a few ſimples onely excepted) have poyſoned effects.

Beſides, nature above meaſure is compelled by Purgations, and the vitall powers are diminiſhed. In reſpect which reaſon let every man take heed of thoſe [illegible] Surgeons and blood-ſucking Empericks, who [illegible] and diverſe countreys, do murther many innocents, under pretext of Phyſicke. He that obſerveth a good dyet, and moderately exerciſeth his body, needeth no Phyſicke. Moiſt and delicate viands taken in the beginning of meales, do ſufficiently looſe the belly. Sweet wines performe the very ſame. Alſo the leaves of Sennay ſodden in water with Sebeſtian Prunes, will make the belly ſoluble. Why then will men be ſo heady, as to take their owne deſtruction, ſeeing that they may live in health without Phyſicke-helpe? Why wil they cumber themſelves with Apothecary-drugs, while they may be delivered from diſeaſes without danger, onely by obſerving a competent dyet alone. [illegible] *Quot ſunt, qui ſolo victu competenti curari* [illegible] *aſſ; Et cum liberari poſſunt, qui ſine cauſa pharmacis* [illegible]*tur? Brud. de vict.*

Who are apt to take Purgations, and who not?

They are apt to take purgations, who are ſtrong of conſtitution, and who are willing: And againe, they are unapt for Purgations, which are either too fat or too leane. Likewiſe children, old perſons, women with childe, and healthfull folkes are not to be purged.

What humours are fitteſt to be purged?

Thoſe humours which moleſt the body, and offend either in quality or quantity. If choler happen to offend you, it is convenient that you purge the ſame; if fleame trouble you, then by medicine it muſt bee undermined: if melancholy doth abound, it is expedient that thou ſcoure it out.

What muſt I do before purging?

Before you purge, you muſt attenuate the ſlimy humours, open the pores, through which the purgation is carried, and correct the [illegible] humours by ſome ſuitable ſirup. Moreover, you muſt diligently marke the place where you are agrieved, namely, whether of the head-ache, or elſe ſicke in the ſtomacke, liver, kidneyes, or the belly: and then whether by reaſon of fleame, choler, or melancholy. Which being knowne, according to the humour and place, you muſt mingle ſirups fit for the part affected, with waters of the ſame nature, that the humour may be ſtirred and [illegible] in ſuch wiſe, that the meaſure of the water may double the meaſure of the ſirup; and that [illegible] both exceed not foure ounces. Some alſo [illegible] fore purging, to drinke ſound draughts of ſugred whey ſweet wort. Some uſe a gliſter for a preparative.

How many things are to be conſidered in purgation?

Eight things. Firſt, the quality of the purgation. Secon ly, the time of the yeare. Thirdly, the climate of the Cou try. Fourthly, the age of the patient. Fiftly, his cuſtome. Si ly, the diſeaſe. Seventhly, the ſtrength of the ſicke. Eigh the place of the Moone.

Shew me ſome ſafe purgations which a man may ſafely g without going to the Apothecaries.

There are ſundry ſorts of ſuppings or pottage uſuall a very wholſome, which wil move the body; as pottage b with the hearbe *Mercury* and *Beets*, wherein Veale or ch kens for the dainty, and for the poorer ſort, Porke h been boyled: Likewiſe pottage made of *Lettuce* and *Ma lowes* will looſe the belly, as the Poet *Martial* obſerved:

Vtere lactucis, & mollibus utere malvis,
Quum durum faciem Phœbe cacantis habes.

It is good to uſe broth, or pottage, made of Peaſe ſtr ned after they have beene boyled, and againe reboyl with freſh butter or oyle: which kinde of broth open bodies paſſages, procureth urine, and ſufficiently lo the belly.

Some commend Browne-bread and freſh butter ea in the morning, as a very laxative meat for ſome kinde bodies. But ſurely Browne-bread crummed into any of th above-named broth, or into ſtewed milke, will perfo the ſame effect, ſpecially, if one uſe to ſuppe them for t ſpace of a fortnight or more in the ſpring and fall of th leafe.

For ſome kinde of bodies, Whey well ſugared will ſer to purge ſufficiently.

But for feare leſt neceſſity require more forcible pu tions, I will lay downe the cheapeſt and ſafeſt medic which I know for country people; alwaies provided th they conceive this for an infallible rule, *as ſpecially* *one remedy will not worke with divers natures*; for as every man h a peculiar will to himſelfe in his ſpirituall part, or a peculiar fantaſie: ſo every man hath a peculiar affection in his bodies conſtitution, which the true and ſpecificall medicine of Galen confirmeth in theſe words: There is in every nature of body a certaine and ſpeciall kinde of temperament, which agree with one, and diſagree with another, [illegible] is [illegible] to be marvelled at, ſeeing every part of our bodies affecteth one thing more then another, and that which cureth one place, will hardly cure another place in the ſame body. Therefore we have proper helps for the melancholike ſpleene, another for the inflamed Liver, one topicke or locall medicine for the fleſhly members, and another for the ſinewy veines and bony parts, one for the mounting or upper places of the body, and another for ſuch places where humours doe deſcend and fall, as the legges which require to be fortified more then the upper parts, before their griefes can throughly be cured.

But now to returne where I have digreſſed, let every man have the hearbs, Mercury, Mallowes, Lettice, Beetes, and Spurge in his Garden, that whenſoever he or any of his houſhold chance to be ſlaps or ſlipsicke, they may make laxative pottage with the ſame, namely, with foure parts of ſome of the aforeſaid hearbs, with a few Marigolds, if they have any, and three parts of ſpurge. Alſo, it is not amiſſe to adde ſome Polipody of the oake well ſcrapt and boiled in the ſaid pottage, if you have any of the ſaid Polipody neere at hand, for by this meanes the venime of the ſpurge will be brought to worke more kindely downwards. If you like this ſolutive pottage, you may uſe it the oftner in the ſpring and fall of the leafe, to take away the ſeminaries of corrupted humours. And if you finde it weake, you muſt put the more Spurge or Polipody againſt the next time.

I could wiſh them that dwell farre from Phyſicians, to provide themſelves of the roote Mechoacan, which comes from the weſt Indies, the beſt is white and heavy. The uſe of it is, that it purgeth all the humours, but chiefly the flegmealie and whayiſh, next, it fetcheth out Choler, a corrupt Melancholy, not onely from the neereſt part the Body, but alſo from the furtheſt, as the head and joy whereby it becommeth ſingular againſt the Gout and o Agues. It is paſſing good againſt Diſeaſes proceeding cold cauſes, as the Cough, the Dropſie, the Mother, Strangury, the Chollicke, and againſt all ſorts of Ag It may likewiſe be uſed againſt ſickneſſes which ſpring hot cauſes, but then it muſt be ſoaked in cold Founta water foure and twenty houres before, or elſe miniſtred cold weather, if occaſion urge. The way to uſe it, is, beat it into powder. The doſe or quantity is about dram and a halfe in ſome broth of a Chicken or Veale. B it is expedient, to put ſome Pot-hearbe, agreeable wi the Diſeaſe, in the Pottage wherein you intend to take th Powder; as the broth of Endive, Sorrell, or Succory, for burning Ague; the broth of Mother-wort for the Mother, of Parſley for the Stone; of Betony for the head and eye of Colts-foot or Mayden-haire for the Cough, of th Herbes, Mercury, Sage, Couſlips, Betony, and Marigol for the Gout. In the morning, faſting, you muſt ſup th Broth. Some uſe to drinke the Powder and the infuſion, i a cup of White-wine or Ale, with the diſtilled waters o the Herbes above mentioned, and a little Sugar. The in convenience is, that it bindeth the belly afterwards, bu that may be redreſſed, either by a Gliſter the day after, o by ſome laxative meates, or broth of Prunes or herbs. And it were alſo expedient to prepare the humors a day or two before the taking of it, with ſweet Wort, ſugred Whey, or elſe a Gliſter.

For Flegme.

Take one dramme of Turbith, halfe a dramme of Agaricke, foure drammes of Vineger and Sugar; ma them into Powder, and uſe it in the morning with hot wa ter: But eat not till three houres be expired.

For Choler.

Take two drammes of good Rheubarbe beaten in

Powd

Powder, and incorporate the ſame with [illegible] ounces of the water, wherein Centorie [illegible] hath bin ſodden, and take it hot in the morning. Or elſe take halfe an ounce of *Caßia fiſtula*, a dram of Rheubarb, and infuſe them in water of Endive, with an ounce of the *ſirup of Lemons*. The next morning ſtraine all theſe with three ounces of [illegible], or Whay, and drinke [illegible] warme. Others of the poorer ſort, purge themſelues onely with halfe an ounce of *Diaprunis laxatiue*, mixt with Succory water, and drinke warme, or elſe with halfe an ounce of *Diaſenna*, or *ſirupe Roſarum*, & three ounces of the decoction of French Prunes.

For Melancholy.

Take three drammes of the leaves of Senney, two drams of Cinamon and Ginger, one dramme of Sugar, and ſeethe them in Goats Milke, womans Milke, Whay, or in ſome other like thing. It is alſo good to annoynt the *ſide of the* ſpleene with *unguentum Dialthea*. Or elſe with the Oyle of Lillies, Oyle of Dill, Hennes greaſe, and the marrow of an Oxe. It is good to make a purgatiue broth for them which loath Phyſicke, of an old Cocke, farced with a little Senney, Burrage, Bugloſſe, and Capers.

Shew me how I may mundifie blood.

Take two drammes of Time and Senney, one dram of Myrobolans, one dramme of Rheubarbe, white Turbith, and Ginger, two drammes of Sugar, let them be done all into Powder, and given in water wherein Fennell, or Aniſe ſeed haue beene boyled.

What ſhall I doe if the Purgation will not worke?

If after the taking of a Purgation, the belly bee not looſed, that inconvenience happeneth chiefly for theſe cauſes, either through the nature of the ſicke, or for the ſlenderneſſe of the Purgation, or becauſe nature converteth her indevour into Vrine, or elſe by reaſon that the belly was beforehand too hardbound, which by a Gliſter or Suppoſitory might be holpen. When therefore the belly after the Purgation is not ſoluble, it procureth grievous maladies in the body. But if a man take a ſmall quantity of Maſtike lightly [illegible] in warme water, it ſhall become [illegible] Likewiſe, it much availeth, preſently [illegible] care [illegible]

[illegible] Suppoſitories and Gliſters be very commendable, ſhew me a way to make ſome.

Take honey ſodden till it be thicke, and mingle the ſame with ſalt or wheaten meale, then adde a little freſh-butter, and make your ſuppoſitory into a long forme: Which done, dip it in oyle, and uſe it. Or elſe take halfe an ounce of the roots of Succory and Licoras, two drammes of En[illegible] one handfull of Mallowes, one dramme of the ſeed of Succory and Fennell, two drams of Fennigreeke, halfe a handfull of the flowers of Camomill: ſeethe them, & then a moſt wholeſome gliſter is made. Or elſe make your Gliſter of Suger-candy and Milke, which alſo will ſerve in this manner, as nouriſhment for great bellied women, and for ſuch as cannot eate with the cough or a ſore throat.

What if the purgation doth evacuate too much?

You muſt infuſe three drammes of the powder of Maſticke in the juyce of Quinces, and drinke it: or elſe eate a Quince alone. Or elſe anoint the mouth of the ſtomacke or the upper part of the belly, with this precious oyntment following, *viz.* with oyle of Roſes, and Quinces, of each an ounce, with oyle of *Maſticke* halfe an ounce: mingle them with the powder of Corall and Waxe, and uſe it to ſtop the fluxe, whether it be ſodden, or humorall, or diſſentericall.

Shew me an admirable diet-drinke to purge all unſound humours, whereby I may live free from ſickneſſe all the yeare after.

The chiefeſt and moſt ſoveraigne purgative medicine which I know, is *Mechoacan Ale*: yea, ſo precious is this liquour, that if it be drunke a fortnight or thereabouts, in the Spring and Autumne, it will not onely take away the cauſes of the Gout, Dropſie, all kinds of Agues, the Stone, the accidents of the Braine, the infirmities of the Spleene; but alſo it reſtores the complexion to an excellent hue and colour, defending the body from a number of inconveniences.

Take of *Mechoacan* (if the which you can get) foure ounces, of *Hermodactils* three ounces, of [illegible] or *Liquorice* three ounces, a quarter of a pound of *Licoras*, three races of *Ginger*, two *Nutmegs*, hang all theſe being thinne ſliced, or beaten groſly into powder (which are fit to be beaten) in two gallons of Ale which is newly tunned, in a bolter or linnen bagge with a ſtone in the bottome: after it hath done ſpurging, poure in a pint of the waters of Endive or *Succory*, if you adde not the hearbs to the reſt, and ſtop it up, and after a week drinke every morning as much as will give you foure ſtooles a day or more, as you pleaſe. And if your body be extraordinarily ſubject to any diſeaſe, either by deſcent from your anceſtors, as hereditary, or elſe by purchaſe dearely bought by the hazard of your life, by your diſordered dyet, then it were not amiſſe to adde unto the other ingredients, ſuch hearbs to be ſteeped as will agree with the nature of your griefe: whereof you may reade more at large in the Chapter of *Purgations*.

Of Vomits. CHAP. 9.

What is a Vomit?

A Vomit is the expulſiō of bad humors (contained in the ſtomacke) upward. It is accounted the wholſomeſt kinde of Phyſick for them which are groſſe and full of humors: for that which a Purgation leaveth behinde it, a Vomit doth root out.

What are the beſt vomits?

The wholſomeſt kinde of Vomit is this: Take halfe a pint of Sacke, and ſeethe it in two ſpoonfuls of [illegible] ſeede. Then when it hath ſodden almoſt the halfe, ſtraine it, and drinke it up with five ſpoonefuls of Sallet oyle. By this eaſie kinde of vomit many have beene ſodainely the cough, and alſo of much clottering Agues.

Aſſarabacca, an hearbe that growes in our gardens, very expedient vomit to prevent many ſickneſſes, & to away the ſeminaries and roots of any ſorts of Agues, it an houre before the fit; the Doſe or quantity is foure five leaves of it in a cup of Ale ſteeped over-night, and ned the next morning. Or if it be dryed, a drachme of powder of it, infuſed in ſome drinke with a little Sugar grated Ginger, will procure a Vomit. Some make ch rather of the powder of the roote, to the quantity of drachme. Others apply the powder of *Aſſarabacca* locall Medicine to the wriſts, eſpecially of children ag the Ague.

Stibium is not one of the worſt Vomits, if the ſubſta of it to the doſe of foure graines, be laid in ſome pie liquour, as Vineger, for a weeke, thereby to allay the vi lence thereof: and then to infuſe it for a night in a cup *Aqua vitæ*, which you may drinke up the next morning, ſerving the ſubſtance againſt other times, for the ſa piece will ſerve often. Being thus tempered, it may pro Bezoardique, and of great efficacy againſt the impuritie Fevers.

What if the Vomits worke not?

If they worke not within an houre after you have ta any of them, ſup a little of the ſirup of Oximell, and your left middle finger in your mouth, and holpen.

What ſhall I doe if I vomit too much?

If you vomit too much, rub and waſh your feet wi and ſweet water: and if it ceaſe not for all this, gourd to the mouth of the ſtomack. Sometimes witho ny Phyſicke at all, one ſhall fall to a cuſtomary vomi and then it proceeds either of the cold complexion of ſtomacke, or of hot complexion. If of cold complexion, may helpe it by making a bagge of Worme-wood, Minte, and Marjoram, of each alike, one handfull; of megs, Cloves, and Cinnamon, [illegible] a drachme of each part. Let all of theſe be dried and powdered, and put betwixt two linnen clouths, with Cotton interpoſed & baſted, and then let them be applyed upon the ſtomacke: or elſe you may apply the ſaid hearbs alone dried upon a hot Tyleſtone, and put betwixt two linnen clouths upon the *ſtomacke*: let them fortifie their ſtomackes with the ſirup of Mints, or of Wormewood, or eate Lozenges called [illegible].

If vomiting proceeds of hot complexion, you may cure it by a plaiſter applied to the ſtomacke, of oyle of Roſes, Wormewood, Mints, and Barley-flowre, with the white of an Egge. Some in ſuch caſe take the water of Purſlane in their drinke to quench their thirſt.

Of Salivation or Tobacco-taking.

CHAP. 10.

What meane you by Salivation?

BY *Salivation*, I meane Spettle, Rhume, or Flegme procured from the head and ſtomacke, by the ſmoake of that precious, but neglected hearbe *Coltes-foote*, for inveterate Coughes, Obſtructions proceeding from fretting rheumes and conſumptions, or elſe of *Tobacco*, which is more violent and dangerous.

What thinke you of Tobacco?

Good *Tobacco* leafe, ſomewhat biting in the taſte, of a tawny colour, or ſomewhat yellow, being taken faſting in a raw or rainy morning, *after the manner of Phyſicke*, in a purified Pipe, during thoſe moneths, which in ſpelling want the letter R: it is a moſt ſingular and ſudden remedy

againſt

Razor, and then to apply the powder of *Bolearmoniacke*, with a little vinegar. Others conſume them with oyle of *Vitriol*.

To deſtroy *Cornes*, before you cut them: lay a bruiſed Snaile on the *Corne* a whole night, to ſupple and make it tender: or elſe a little piece of Veale or freſh Porke, and then pick out the *Corne* which when you have done, if it bleeds, ſtop up the hole with a little powder of *Terra ſigillata*, or of *Bolearmoniacke*, or elſe with a plaiſter of *Diacalcitheos*, or of *Paracelſus his ſtipticke Plaiſter*. If the *Corne* doth not bleed after the cutting, it were not amiſſe to touch it with a little *Mercury* or *Coperas-water*, or elſe to lay a piece of a bruiſed Snaile on it, thereby to extract out the reſidue of the Melancholicke Excrement.

Of Purgations. CHAP. 8.

What is the uſe of Purgations?

PVrgations, as ſometime they be very neceſſary, ſo often taking of them is moſt dangerous. He that uſeth exquiſite Purgations, and eſpecially Electuaries ſoluble, ſhall quickly waxe old and gray-headed. All Purgations (a few ſimples onely excepted) have poyſoned effects.

Beſides, nature above meaſure is compelled by Purgations, and the vitall powers are diminiſhed. In reſpect of which reaſons, let every man take heed of thoſe butchering Surgeons and blood-ſucking Empirickes, who roguing up and downe countries, do murther many innocents, under pretext of Phyſicke. He that obſerveth a good dyet, and moderately exerciſeth his body, needeth no Phyſick. Moiſt and delicate viands eaten in the beginning of meales, do ſufficiently looſe the belly. Sweet wines performe the very ſame. Alſo the leaves of Seeney ſodden in water with Sebaſtian Prunes, will make the belly ſoluble. Why then will men be ſo heady, as to take their owne deſtruction, ſeeing that they may live in health without Phyſicke-helpe? Why wil they cumber themſelves with Apothecary-drugs, while they may be delivered from diſeaſes without danger, onely by obſerving a competent dyet, as a late Writer exclaimed? *Quot ſunt, qui ſolo victu competenti citra ullum diſcrimen, ab affectibus liberari poſſunt, qui ſine cauſa pharmacis contunduntur? Brud. de vict.*

Who are apt to take Purgations, and who not?

They are apt to take purgations, who are ſtrong of conſtitution, and who are willing: And againe, they are unapt for Purgations, which are either too fat or too leane. Likewiſe children, old perſons, women with childe, and healthfull folkes are not to be purged.

What humours are fitteſt to be purged?

Thoſe humours which moleſt the body, and offend either in quality or quantity. If choler happen to offend you, it is convenient that you purge the ſame; if flegme trouble you, then by medicine it muſt bee undermined: if melancholy doth abound, it is expedient, that thou fetch it out.

What muſt I do before purging?

Before you purge, you muſt attenuate the ſlimy humours, open the pores, through which the purgation is carried, and extract the whayiſh humours by ſome milde ſirup. Moreover, you muſt diligently marke the place where you are agrieved, namely, whether of the headache, or elſe ſicke in the ſtomacke, liver, kidneyes, or the belly: and then whether by reaſon of flegme, choler, or melancholy. Which being knowne, according to the humour and place, you muſt mingle ſirups fit for the part affected, with waters of the ſame nature, that the humour may be aforehand concocted, but in ſuch wiſe, that the meaſure of the water may double the meaſure of the ſirup, and that the meaſures of both, exceed not foure ounces. Some uſe a day or two before purging, to drinke ſound draughts of ſugred whay or ſweet wort. Some uſe a gliſter for a preparative.

How many things are to be conſidered in purgations?

Eight things. Firſt, the quality of the purgation. Secondly, the time of the yeare. Thirdly, the climate of the Country. Fourthly, the age of the patient. Fiftly, his cuſtome. Sixtly, the diſeaſe. Seventhly, the ſtrength of the ſicke. Eighthly, the place of the Moone.

Shew me ſome ſafe purgations which a man may eaſily get, without going to the Apothecaries.

There are ſundry ſorts of ſuppings or pottage uſuall and very wholſome, which wil move the body; as pottage made with the hearbe *Mercury* and *Beet*, wherein Veale or chickens for the dainty, and for the poorer ſort, Porke hath been boyled: Likewiſe pottage made of *Lettuce* and *Mallowes*, will looſe the belly, as the Poet *Martial* obſerved:

Vtere lactucis, & mollibus utere malvis,
Quam duram faciem Phœbe cacantis habes!

It is good to uſe broth, or pottage, made of Peaſe ſtrained after they have beene boyled, and againe reboyled with freſh butter or oyle: which kinde of broth opens the bodies paſſages, procureth urine, and ſufficiently looſeth the belly.

Some commend Browne-bread and freſh butter eaten in the morning, as a very laxative meat for ſome kinde of bodies. But ſurely Browne-bread crummed into any of the above-named broth, or into flotten milke, will performe the ſame effect, ſpecially, if one uſe to ſuppe them for the ſpace of a fortnight or more in the ſpring and fall of the leafe.

For ſome kinde of bodies, Whay well ſugered will ſerve to purge ſufficiently.

But for feare leſt neceſſity require more forcible purgations; I will lay downe the cheapeſt and ſafeſt medicine which I know for country people; alwaies provided, that they conceive this for an infallible rule; *one kinde of medicine cannot worke with divers natures*; for as every man hath a peculiar will to himſelfe in his ſpirituall part, *tot capita, tot ſententiæ*: ſo every man hath a peculiar affection in his bodies conſtitution, which that ſure and apodicticall maxime of *Galen* confirmes, in theſe words: *There is in every naturall body a certaine and ſeverall kinde of temperament, which agrees with one, and diſagrees with another*. Neither is this to be marvelled at, ſeeing every part of our bodies affecteth one thing more then another, and that which cures one place, will hardly cure another place in the ſame body: Therefore we have proper helps for the melancholike ſpleene, another for the inflamed Liver, one topicke or locall medicine for the fleſhly members, and another for the ſinewes, the veines and bony parts; one for the mounting or upper places of the body, and another for ſuch places where humours doe deſcend and fall, as the legges which require to be fortified more then the upper parts, before their griefes can throughly be cured.

But now to returne where I have digreſſed, let every man have the hearbs, Mercury, Mallowes, Lettice, Beetes, and Spurge in his Garden, that whenſoever he or any of his houſhold chance to be ſtopt or ſlipticke, they may make laxative pottage with the ſame: namely, with the fourth part of ſpurge, and three parts of ſome of the aforeſaid hearbs, with a few Marigolds, if they have any. Alſo, it is not amiſſe to adde ſome Polipody of the oake well ſcrapt and boiled in the ſaid pottage, if you have any of the ſaid Polipody neere at hand; for by this meanes the vertue of the ſpurge will be brought to worke more kindely downwards. If you like this ſoluble pottage, you may uſe it the oftner in the ſpring and fall of the leafe, to take away the ſeminaries of corrupted humours. And if you finde it weake, you muſt put the more Spurge or Polipody againſt the next time.

I could wiſh them that dwell farre from Phyſicians, to provide themſelves of the roote *Mechoacan*, which comes from the *Weſt Indies*, the beſt is white and heavy. The uſe of it is, that it purgeth all the humours, but chiefly the fleg-

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matike and whayiſh; next, it fetcheth out Choler, and corrupt melancholy, not onely from the neereſt parts o the body, but alſo from the fartheſt, as the head and joyn whereby it becommeth ſingular againſt the Gout and ol Agues. It is paſſing good againſt Diſeaſes proceeding o cold cauſes, as the Cough, the Dropſie, the Mother, th Strangury, the Cholicke, and againſt all ſorts of Ague It may likewiſe be uſed againſt ſickneſſes which ſpring o hot cauſes; but then it muſt be ſoaked in cold Fountain water foure and twenty houres before, or elſe miniſtred in cold weather, if occaſion urge. The way to uſe it, is, beat it into powder. The doſe or quantity is about dram and a halfe in ſome broth of a Chicken or Veale. Bu it is expedient, to put ſome *Pot-hearbs*, agreeable wit the Diſeaſe, in the Pottage wherein you intend to take th Powder; as the broth of Endive, Sorrell, or Succory, for burning Ague; the broth of Mother-wort for the Mother; of Parſley for the Stone; of Betony for the head and eye, of Colts-foot or Mayden-haire for the Cough; of th Herbes, Mercury, Sage, Couſlips, Betony, and Marigold, for the Gout. In the morning, faſting, you muſt ſup th Broth. Some uſe to drinke the Powder and the infuſion, in a cup of White-wine or Ale, with the diſtilled waters o the Herbes above mentioned, and a little *Sugar*. The inconvenience is, that it bindeth the belly afterwards, bu that may be redreſſed, either by a Gliſter the day after, or by ſome laxative meates, or broth of Prunes or herbs. And it were alſo expedient to prepare the humors a day or two before the taking of it, with ſweet Wort, ſugred Whay, or elſe a Gliſter.

For Flegme.

Take one dramme of Turbith, halfe a dramme of Agaricke, foure drammes of Vineger and Sugar; mak them into Powder, and uſe it in the morning with hot ter: But eat not till three houres be expired.

For Choler.

Take two drammes of good Rheubarbe beaten int

Powder, and incorporate the ſame with five ounces of hot water, wherein Damaske Prunes have bin ſodden, and uſe it hot in the morning. Or elſe take halfe an ounce of *Caſſia fiſtula*, a dram of Rheubarb, and infuſe them in water of Endive, with an ounce of the ſirup of Lemons: The next morning mingle all theſe with three ounces of Ptiſan or Whay, and drinke this infuſion warme. Others of the poorer ſort, purge themſelves onely with halfe an ounce of *Diaprunis laxative*, mixt with Succory water, and drunke warme; or elſe with halfe an ounce of *Electuarium de ſucco Roſarum*, & three ounces of the decoction of French Prunes.

For Melancholy.

Take three drammes of the leaves of Seeney, two drams of Cinamon and Ginger, one dramme of Sugar, and ſeethe them in Goats Milke, womans Milke, Whay, or in ſome other like thing. It is alſo good to anoynt the ſide of the ſpleene with *unguentum Dialthea*: Or elſe with the Oyle of Lillies, Oyle of Dill, Hennes greaſe, and the marrow of an Oxe. It is good to make a purgative broth for them which loath Phyſicke, of an old Cocke, farced with a little Seeney, Burrage, Bugloſſe, and Capers.

Show me how I may mundifie blood.

Take two drammes of Time and Seeney, one dram of Myrobolane, one dramme of Rheubarbe, white Turbith, and Ginger, two drammes of Sugar, let them be done all into Powder, and given in water wherein Fennell or Aniſe ſeed have beene boyled.

What ſhall I doe if the Purgation will not worke?

If after the taking of a Purgation, the belly bee not looſed, that inconvenience happeneth chiefly for theſe cauſes, either through the nature of the ſicke, or for the ſlendernes of the Purgation, or becauſe nature converteth her indevour into Vrine, or elſe by reaſon that the belly was beforehand too hardbound, which by a Gliſter or Suppoſitory might be holpen. When therefore the belly, after the Purgation is not ſoluble, it procureth grievous maladies in the body: But if a man take a ſmall quantity of Maſtike lightly pounded, and miniſtred in warme water, he ſhall be cured of that infirmity. Likewiſe, it much availeth, preſently to eate an apple.

Seeing that Suppoſitories and Gliſters be very commodious, ſhew me a way to make ſome.

Take honey ſodden till it be thick, and mingle the ſame with ſalt) or wheaten meale, then adde a little freſh-butter, and make your ſuppoſitory into a long forme: Which done, dip it in oyle, and uſe it. Or elſe take halfe an ounce of the roots of Succory and Licoras, two drammes of Endive, one handfull of Mallowes, one dramme of the ſeed of Succory and Fennell, two drams of Fennigreeke, halfe a handfull of the flowers of Camomill; ſeethe them, & then a moſt wholeſome gliſter is made. Or elſe make your Gliſter of Suger-candy and Milke, which alſo will ſerve in this manner, as nouriſhment for great bellied women, and for ſuch as cannot eate with the cough or a ſore throat.

What if the purgation doth evacuate too much?

You muſt infuſe three drammes of the powder of Maſticke in the juyce of Quinces, and drinke it: or elſe eate a Quince alone. Or elſe anoint the mouth of the ſtomacke, or the upper part of the belly, with this precious oyntment following, *viz.* with oyle of Roſes, and Quinces, of each an ounce, with oyle of Maſticke halfe an ounce: mingle these with the powder of Corall and Waxe, and uſe it to ſtop the fluxe, whether it be ſudden, or humorall, or diſſenteriall.

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Take of *Mechoacan*, the whiteſt you can get, foure ounces, of *Hermodactils* three ounces, of *Guaiacum* or *Lignum vitæ* three ounces, a quarter of a pound of *Licoras*, three races of *Ginger*, two *Nutmegs*: hang all theſe being thinne ſliced, or beaten groſly into powder (which are fit to be beaten) in two gallons of Ale which is newly tunned, in a bolter or linnen bagge with a ſtone in the bottome. After it hath done ſpurging, poure in a pint of the waters of Endive or Succory, if you adde not the hearbs to the reſt, and ſtop it up, and after a week drinke every morning as much as will give you foure ſtooles a day or more, as you pleaſe. And if your body be extraordinarily ſubject to any diſeaſe, either by deſcent from your anceſtors, as hereditary, or elſe by purchaſe dearely bought by the hazard of your life, by your diſordered dyet, then it were not amiſſe to adde unto the other ingredients, ſuch hearbs to be ſteeped, as will agree with the nature of your griefe: whereof you may reade more at large in the Chapter of *Purgations*.

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What are the beſt vomits?

The wholſomeſt kinde of Vomit is this: Take halfe a pint of Sacke, and ſeethe it in two ſpoonfuls of Raddiſh-ſeede. Then when it hath ſodden almoſt the halfe, ſtraine it, and drinke it up with five ſpoonefuls of Sallet oyle. By thiseaſie kinde of vomit many have beene ſodainely rid o the cough, and alſo of much clottering flegme.

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What if the Vomits worke not?

If they worke not within an houre after you have take any of them, ſup a little of the ſirup of Oximell, and pu your left middle finger in your mouth, and you ſhall b holpen.

What ſhall I doe if I vomit too much?

If you vomit too much, rub and waſh your feet with h and ſweet water: and if it ceaſe not for all this, apply gourd to the mouth of the ſtomack. Sometimes without a ny Phyſicke at all, one ſhall fall to a cuſtomary vomiting and then it proceeds either of the cold complexion of th ſtomack, or of hot complexion. If of cold complexion, yo may helpe it by making a bagge of Worme-wood, o Mints, and Marjoram, of each alike, one handfull; of Nu

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BY *Salivation*, I meane Spettle, Rhume, or Flegme procured from the head and ſtomacke, by the ſmoake of that precious, but neglected hearbe *Coltas-foote*, for inveterate Coughes, Obſtructions proceeding from fretting rheumes and conſumptions, or elſe of *Tobacco*, which is more violent and dangerous.

What thinke you of Tobacco?

Good *Tobacco* leafe, ſomewhat biting in the taſte, of a tawny colour, or ſomewhat yellow, being taken faſting in a raw or rainy morning, *after the manner of Phyſicke*, in a purified Pipe, during thoſe months, which in ſpelling want the letter R: it is a moſt ſingular and ſudden remedy againſt the Megrim, the Toothache, the fits of the Mot the Falling-ſicknes, the Dropſie, the Gout, and againſt ſuch diſeaſes as are cauſed of windy, cold, or wariſh mours. And for them that have moiſt braines, and can ſleepe, they muſt be priviledged to take the fume at th going to bed, if they feare not to become oblivious or f getfull dunces, (for ſurely it dulleth the memory:) or if th ſmoake thereof offend not their bed-fellowes, which pect their mutuall benevolence; for if the ſnuffe of a ca hath cauſed abortion in great bellied women, the breath our common *Tobacconiſts*, being tainted with that ſmoak dampe, cannot but annoy ſuch tender natures.

But in any caſe I wiſh it to be joyned with other co boratives, leſt the piercing power thereof doe hurt the rits, whether they be animall in the braine, naturall in th ver, or vitall in the heart: let them uſe the addition of br ſed Nutmegs (if the oyle cannot be gotten) for griefes the head; of the ſeed of Piony and Cloves, for the Fallin ſickeſſe, and the Dropſie; of Anniſe-ſeede, or the oyle th of, for all diſeaſes of the lungs, for the Gout and Chollick for ordinary diſtillations and moyſtures, and for aches the joynts, occaſioned of windy and cold cauſes.

Above all things I recommend *Tabacco* unto Marin and Travellers, as a defenſative againſt the Scurvy, benu neſſe of the ſenſes, and againſt hunger and thirſt.

But here I invite our *Gallants* to a more ſparing uſe, be more circumſpect, *ut ſapiant patruos*, to follow the vice of their *Elders*, to beware in what Pipe, and with who they take *Tobacco*, for fear leſt they get the *Catholick* infe on. And principally I exhort them to take heed of the bl druggiſh *Tobacco*, as that which degenerates from the ow naturall colour, being ſlubbered and ſauced over with ar ficiall trumperies, with *Diagalanda*, with the blackiſh ſcu of Sugar, the lees of Wine, *Mel roſatum*, yea, and wi *Mercury ſublimate*; which in time will poyſon the ſtrong body. That which comes from the *Bermudas*, or *Virg* I hold to bee ſound, ſo that it bee bought at the firſt h

be

before it be abuſed by the *Druggiſts*. As for the *Spaniſh Tobacco*, which they ſend hither, calling it, *The Lutherans Phyſicke*, I feare it, as the *Lombards Ive*. And I ſee no reaſon why our owne Garden-*Tobacco* ſhould be abhorred. After meales it doth much hurt, except it be in incurable infirmities, as the Dropſie, &c. And yet our roaring-boyes, like true *Trojans*, do jeere at this direction, like the *Propheſie of Caſſandra*, whereby they verifie the Proverbe; *Serò ſapiunt Phryges*.

Thus *Tobacco* (as all other things which *God* gave for our neceſſities, are ſuperfluouſly imployed, apparell, meats, drinks, and ſuch like) I ſay, this *Indian* medicament is mightily abuſed; and by the *Devils* temptations, turned to *Bacchanalian* beaſtly cuſtome, to ſerve *Toſſe-pots* inſtead of ſalt meats, *Caveare*, and other inducements or drawers on of drinke. Sometimes our ſwaggering *Caſſamojes* take it after the example of *Politicians*, to temporize and dally away the time, that they might reſt in their counterfeit trance, when they want matter of diſcourſe, untill after a through perambulation of their barren wits, they have coined ſome ſtrange accident or anſwer worthy the rehearſall among their boone-Companions. Then after long boughing, halking, and hacking, having their throats well waſhed with dreggiſh drugs:

Mobilis colluerint liquido cum plaſmate guttur: They recount tales of *Robin Hood*, of *Donzel del Phebo*, &c. as I have elſewhere written in my Preface to my *firſt Circle of the Spirit of Detraction*.

Which bee the other abuſes and diſcommodities of Tobacco?

By the immoderate taking of *Tobacco*, it is apparant that mens hearts are hardened, according to the Poet: *Perdere quos vult Iupiter, hos dementat*: They ſay not effectually the *Lords Prayer*, being *led into temptation*, and to love that in exceſſive ſort, which otherwiſe well ordered as a medicine, might helpe ſome kinde of ſickneſſes. What greater vaniſie can there be, then to beleeve that *Tobacco*, like the

Romanes Colewort, or the *Poets Nepenthe*, the *Alchymiſts Elixir*, or *Homers Moly*, ſhould benefit all men whatſoever, differing in natures and complexions? Nay, what madneſſe is it to imagine, that *Tobacco* may be taken faſting and feaſting, and as a *Wife, for better, for worſe, in ſickneſſe, and in health*, without reſpect of perſons, ages, ſexes, times, diſeaſes, or temperatures, moiſt or dry, hot or colde? Beſides theſe abuſes in the taking of *Tobacco*, the courſe of nature is perverted, the functions of the body turned topſie-turvy, even the Noſe, like a chimney, vents out unnaturall ſmokes, which ought to exhale and breathe with pure or rectified Aire: when the mouth, ordained by nature to receive in ſuſtenance for the whole body, becomes a Privy-hole, or common ſinke to evaporate, to ſpet, ſpew, and ſpatter without cauſe or need, whole goblets of neceſſary flegme, like ſtinking Oyſters: when the ſtomacke is compelled to harbour lothſome damps, windes, belchings, and filthy excrements which otherwiſe would paſſe through the guts without compulſion, or at the extremeſt, by other ſoluble medicines, Gliſters, or Suppoſitories, farre more commodious for the continuance of their healths.

Becauſe *Tobacco*, according to the nature thereof, hot and drie, doth draw unto it ſuch watriſh humours as otherwhiles offend the body, whereby the cauſe of the Megrim, the tooth-ach, & windy moiſtures, is for the preſent taken away: therefore unadviſed people do ſtill perſevere in the uſe thereof, as if they were bewitched, or had not the power to leave it off thence forwards. They conſider not that watriſh humours, for the moſt part, are as neceſſarie in the body, as the bloud it ſelfe, and that they muſt not be avoided in that ſuperfluous and abundant manner, as our *Tobacconiſts* affirme: for indeed Nature hath left theſe kindes of humours, as it were in ſtore, of meere providence, to ſerve our turnes, as well for the preſervation of Flegme and Bloud, being two of the foure naturall humours within us, as alſo for the nimble motion of our joynts, for the moyſtening and eaſier paſſage of the Excrements, and to ſuccour us in our greateſt need, in our labours, or in any vehement exerciſe, when we are forced to ſend out by ſweats theſe wet humours, which would perhaps either turne to flegme or bloud.

Let men therefore take heed how they waſte the oyle of their vitall lampes, how they ſpend their radicall moiſture, for all that they feele for the preſent time, a pleaſing eaſe, and ſenſible deliverance (like unto the letting of bloud) from the rheume, by the fume of *Tobacco*; ſpecially I wiſh leane perſons, the Cholericke, the Melancholicke conſtitution, young people which grow, women with childe, husbands which deſire to have children: but ſpecially all ſuch under fifty yeares of age, whoſe braines are hot and dry, which you may diſcerne by theſe notes: If ſmall matter diſtils from their noſes, if they ſleep little, if in ſleeping they dreame much, or if they dreame waking; that is, if they walke or ſit ſilently by themſelves, imagining idle phantaſies, *Chymeraes*, and vaine conceits, if they be extraordinary ſorrowfull, with hollow eyes, as it were ſunke into their heads; all theſe ſorts of perſons I adviſe to be very ſparing in their *Tobacco* fume. To conclude the abuſes of *Tobacco*, I wiſh the favourites thereof to repeat over theſe plaine rymes:

Tobacco, that outlandiſh weed,
It ſpends the braine, and ſpoyles the ſeed:
It duls the ſprite, it dims the ſight,
It robs a woman of her right.

In any caſe let them which have any ſtraightneſſe or other infirmitie in their lungs, beware of the ſmoke.

What is the reaſon that Tobacco *makes men drunke which take the ſmoke thereof?*

Ariſtotle reaſoning why milke and water do not make men drunke as well as wine; anſwers, Becauſe they are not *ſpirituoſa*, ſo full of ſpirits. A *ſpirit* is one thing, and a *vapour* another thing. That is called a *vapour*, which exhales from moiſture; a *ſpirit*, which proceeds from a ſubiect, earthy, dry, and as it were aduſt, *à terreo aduſto*; this only makes drunke, becauſe it is dry, ſubtill, ſharpe, and copious of ſubſtance. A vapour performes not the ſame effect, being weake, and iſſuing from thicker matter. Whether *Tobacco* be vaporous or ſpirituous, needs no moderator to cōpound the caſe: for we finde it a violent purge, unleſſe it bee corrected, and almoſt mortified; whereas *Tobacco* ſhould be ſomewhat ſtipticke, and of a binding vertue, if it were ſpirituous, ſuch as wine, ſtrong drinke, and *Aqua vitæ*, the moſt dry and fiery of all liquids are, as well for the mordacitie and acrimony, as for the ſharpe and piercing facultie; which laſt, though I cannot deny but *Tobacco* after a ſort partakes of, as an inconſtant *Mercury* or *Proteus*, yet notwithſtanding becauſe the ſmoke ariſeth in nature of a *vapour* from a materiall ſubiect by conſtraint, it can in no wiſe be reckoned among things naturally ſpirituous, and conſequently, not powerfull to make men drunke. What is it then which aſtoniſheth the ſenſes? Surely the deliterious, violent, and venemous qualitie of the medicine (ſuch as *Helleborus*, *Opium*, *Mandrake*, *Euphorbium*, *Scammony*, and *Precipitate* are knowne to have) by reaſon that it benums the animall powers, even almoſt to their diſſolution, according to the nature of ſmoke, damps and poyſon.

All vehement purges have a poyſonous operation, cleane contrary to mans nature. No marvell then that *Tobacco*, of it ſelfe as violent as *Stibium* or *Quick-ſilver*, doth amaze the braine of man; when the fume aſcends into the ventricles thereof, forcing Nature, not by a delightfull extaſie, but by a doubtfull quandary, to runne towards the heart, as her hopefull ſanctuary, in ſo hot and dampiſh a skirmiſh. Thus do men miſtake the name of drunkenneſſe, flattering themſelves in a ſmokie vaile, while feare and dulneſſe ſeazeth on their underſtanding, wills, and memory, worſe then the cramp or convulſion doth on the bodies members. For the confirmation of the premiſes, that the ſmoke of *Tobacco* cannot raviſh the Takers ſenſes with ſuch a pleaſant ſmell or taſte, that it may procure drunkennes; beſides the offenſive ſent of the ſmoke, as odious as *Stygian* ſtinks (howſoever for faſhion (like many men complaine not of it) it is very certaine the ſuppoſed drunkenneſſe or giddineſſe of *Tobacconiſts*, is no other then a grievous ſymptome and diſturbance in the head, as I ſaid before : ſuch as happeneth in the *Cryſis* of ſharpe maladies , when as naturall heat endevours to ſeparate the noyſome matter of the ſickneſſe, and to digeſt the ſuperfluous crudities of the body ; then many fits, like the working of new wine, heats, cold ſweats, and other accidents, do torment the party, untill ſuch time as naturall heat, like a conquerour, falls to expell the cauſes of the ſickneſſe, and to ſever the heterogeneous and unnaturall excrements from the homogeneous and naturall humours. Even thus fares it with our *Tobacconiſts*, they feele great and griping fits, by reaſon of theſe two repugnant heats, and become ſo ſtupefactive and ſtone-ſtill, after their prodigall taking of the ſmoke , that afterwards they glory to bee a little drunke, rather then to have lyen in a trance like faint-hearted perſons.

The fourth Section.

Of Infirmities, and Death.

CHAP. I.

For as much as we are all ſubiect to corruption, notwithſtanding our preciſe dyet, ſhew mee ſome exquiſite Remedies againſt our common ſickneſſes, and firſt, againſt the Headache.

LL your perſwaſions could not wreſt from me the ſatisfaction of your demand, in this world of Infirmities ; (For who can count all the diſeaſes which the Iuſtice of GOD hath heaped upon man for ſinne ? The times do vary , and our

bodies change their temper) were it not that I ſee the lam
table need which my friends may ſtand in, when they
themſelves from the *meridian* of thoſe places , where
ſicke ſhines with undefiled worth. To this alſo I may ad
another reaſon not to be contradicted: for that I finde th
age full of deceit, abounding with Caterpillers and Hor
leeches, which ſucke the pureſt bloud of their bodies, u
the vaile of skill. O ſimple ſoules, why do ye runne he
long into your owne deſtruction? If your finger ake, it i
an ague: if your toe grieves you in froſtie weather, ye c
out of the Gout: if your ſtomacke be diſtempered with be
ching, ye have eaten unwaſht Sage, and thereby ye hav
race of Frogs and Cats bred in your entrailes. Thus do
ſpirits of the Aire, which the *Platoniſts* termed *malos Ge*
triumph over your ſilly braines. Little do ye thinke, t
theſe ſpirits finding your bodies full and foggy, are perm
ted to inſinuate themſelves into the *meſeraicall* veines a
humors, till by degrees they get the maſtry over our bra
and hearts. The conſideration whereof cauſed *Felix Pl*
terus that great *Profeſſor of Phyſicke* at *Baſill*, to attribute t
weakneſſe of yours, unto that kinde of *Melancholy* whi
we call *Hypochondriack*, ſaying, that by experience alm
theſe threeſcore yeares, which he hath practiſed , he fou
ſuch as were infected with this kinde, often to imagine, a
falſly, that they were troubled with diſeaſes, whereas th
was no ſuch matter at all, or perhaps not worth the ſpea
ing; inſomuch that ſome have purged themſelves from to
to toe, for no juſt cauſe in the world: others have perſwa
ded themſelves that they were exceeding cold at the hea
that they loſt all their naturall heat, that they, ſpecially w
men, do feele their braines, ſtomacke, lungs, liver, kidney
all full of excrements , whereas in truth there was no ſu
thing, but a meere melancholicke illuſion, being made
to beleeve by thoſe ſlye ſpirits which wheele about th
imaginations.

And becauſe honeſt men may beware of theſe tempt
ons, I will borrow an example to this purpoſe , out of

abovenamed *Platerus*, of a learned man, that for many yeares together imagined hee had a living Frog in his ſtomacke. Vpon a time it fell out, that a young Gentleman, bathing himſelfe in a River, for his recreation, dived ſo deep under water, that he verily thought he had drawn into his mouth ſome ſeed of the Frogs which alſo he ſaw in the water: With this conceit he was ſo terrified, that he imagined he had a yong Frog bred in his belly, which daily croaked, and made a ſtrange noiſe. And for this cauſe hee ſtudied *Phyſicke*, and profited ſo well, that after ſeven yeares he proceeded *Doctor* in that faculty, with great commendations: And after he had uſed infinite remedies to kill or expel this Frog, & had alſo travelled for that cauſe into Italy and Germany, he returned to Baſill, and about the yeare 1609. he repaired to the above ſaid *Platerus* for helpe, who endeavoured to perſwade him, that it was nothing elſe but winde, which broke out with noiſes, like unto the croaking of a Frogge. But he on the contrary affirmed, that he knew it to be a very Frogge, as well by the ſound, as by the motion, and that he could finde no reſt, when the Frogge was hungry, untill he did eate. When *Platerus* ſaw his obſtinacy, he thought once to deceive him with a Vomit, by ſtealing a Frogge into his baſon, and by that meanes to rid him of his conceit. But becauſe hee was to deale with a Scholler, which perfectly knew all ſuch tricks, hee reſolved at length to ſatisfie his fancy, and ſo miniſtred unto him ſuch medicines, as indeed would kill any Wormes, or Frogges, if he had any, *viz.* at firſt he exhibited pils made of *Aloes*, *Wormwood*, and of the root of the hearbe *Gentian*, one dramme at a time. Then he made a Plaiſter, as Children uſe againſt the Wormes, of *Aloes*, and the gall of an Oxe, with ſome Meale or Waxe, and applyed the ſame to his Stomacke & Navell; for all this, the party perſevered in the former phantaſie, and deſired *Platerus* to give him the uttermoſt remedie of all. *Platerus* knowing nothing to be better then *Quick-ſilver* againſt Snakes, Wormes, and ſuch like, cauſed him to take of *Quick-ſilver* the quantitie

of a peaſe, with one dramme and a halfe of the powd
Licoras, and of the ſame to make twenty Pils, which
vided for ſix ſeverall times.

At the laſt *Platerus* perceiving for all his medicines
pains, that his Patient ſtood ſtill in his former opinion,
gan to checke him, and proved by theſe reaſons that
could not poſſibly have ſuch a Frogge in his belly.
that if any man had ſwallowed downe a live Frog,
could not live above an houre, but be ſtrangled and
come of the ſtomacke, after his example, which had dev
red a quicke Eele, and voyded the ſame downwards
dead after ten houres ſpace. Secondly, by the examp
ſnakes, which had ſwallowed Frogs alive, and yet fo
dead in their bellies when the ſnakes were killed, whe
the ſaid *Platerus* had ſeene two in that manner. Thi
that Frogs could not live, being taken out of their nat
place, the water, and deſtitute of aire; which he had
perimented by drowning a Frogge in a cup of wine, w
he had prepared for a Drunkard, to cauſe him to lo
wine. *Laſt* of all, and wherewith hee overcame him,
ſhewed him, that the age of Frogs was very ſhort, that
could not live above two yeares, but are bred yearely
ſeed which they lay by; whereas he had dreamed whole
ven yeares of his frogge, making himſelfe a table-talk
all his friends: And therefore ſeeing that now he was
ced with the title of a *Doctor*, it were a double ſhame
him to judge ſo childiſhly of natures workes. With th
reaſons the yong *Doctor* was overcome at laſt, and conf
ſed his errour. In like manner, I adviſe all them, wh
pates are muddy, rather, as the ancient proverbe ſaith,
ſayle to Anticira, where they ſhall purge their heads
Helleborus, then to over-cloy their naturall bodies with
neceſſary drugs. And as a certaine Phyſician willeth
try all medicaments, before we come to the ſharp kni
the quinteſſence of life lyeth in the bloud) ſo I w
friends of mine to allay all ordinary and uſual
they fall to Phyſicke. Let theſe faſt, and awaite for

[illegible], before they charge their brittle bodies with violent meanes, and when all failes, then in the name of God let them uſe no worſe then I have approved, which as the moſt ſoveraigne, for your ſakes, I recommend to your milde conſtruction.

And to begin with the *Head*: We muſt underſtand, that as the *Emperiall Heaven*, where the godly Spirits reſide, is knowne to be the higheſt place above all other heavens: ſo the *Head* in mans little world, is the caſtle & watch-tower, where al the organs of our ſenſes, motions, underſtanding, will, and memory are ſeated: From whence, as from the higher Regions of the Ayre, deſcend clouds diſſolved into Rheumes and Catarres towards the ſtomacke, where at the firſt they received their being. But oftentimes ſo it falleth out by the way, that theſe diſſolved clouds miſſe their direct paſſage, whereupon they enter forcibly into the weaker parts, into the Eyes, Mouth, and ſuch other, which they finde leſſe fortified. Here-hence ſprings the *Head-ache*, ſometimes from a hot cauſe, ſometimes from a cold cauſe, and ſome other times from a moyſt or windy cauſe, which laſt we call the *Hemicrany* or *Megrim*, poſſeſſing but the one ſide of the *Head*.

Now, for the cure of the *Head-ache*, which comes from heat, Let the ſicke uſe a cooler dyet, let him eate Lemons, ſharpe ſauces, and ſallets of Sorrell, Lettice, and Succory, Endive, with roſe-vineger. Let him keepe his body open with Gliſters or Suppoſitories. And if occaſion require, let him purge with *Mechoacan Ale*, with ſome ſeedes of Peony and Endive added to the reſt in the infuſion, as I elſewhere ſhewed in this Booke. Alſo it is expedient to combe the Head, and to lay ſome oyle of Roſes with a little vinegar upon the head, or elſe a cap of roſe leaves alone.

For griefes of the Head proceeding from cold cauſes, let him uſe the ſmoake of *Tobacco*, with the fourth part of a little nutmeg; let him perfume his cap with *Maſtick*, *Styrax*, & *Lignum Aloes*, or elſe quilt his cap with Rew & Camomill.

Likewiſe, it is good to bathe and waſh the head with Rew and Aqua vitæ, or elſe with Vervine ſodden with Oyle.

For the *Hemicrany* or *Megrim*, let the party keep himſelfe warme, let him not drinke betwixt meales, ſpecially after ſupper: let him not drinke ſtale drinke, or that which we call March-beere, nor Claret-wine. Let him uſe revulſions, to draw away the humour from that ſide of the Head, either with *Cantharides* put in a piece of *Leaven* or *Dow*, with a little vineger under the typpe of the eare, for one nights ſpace; or elſe by bathing the feete continually in the decoction of Mallowes and other hearbs. It is very expedient to take away the preſent paine, by applying to the temples, a playſter made of Myrrh, Frankincenſe, the yolke of an egge, and a little wheate meale. Some apply Maſtike, ſome the *Emplaſter of Froggs*. Others doe highly commend to anoynt the temples and forehead with Goats dung mixed with vineger. Likewiſe it is convenient to bathe the places affected with a Lee made of aſhes, wherein Sage, Roſemary, and red-Roſes have beene boyled. Oyle of Nutmegs and a little Maſtike is ſingular good. *Platerus* writes, that he cured this kinde of griefe, by laying on a Plaiſter which Apothecaries name *Emplaſtrum de vigo*, upon a piece of red leather faſtened as a ſeare-cloth to the ſide of the head from the temples towards the cheekes: which remedy will alſo availe againſt the *Tooth-ache*. Sometimes the *Head-ake* proceeds of abundance of bloud; and then the chiefe cure conſiſteth of Bloud-letting, which muſt be by opening the uttermoſt vaine in the arme called *Humeralis*. The way to diſcerne it, is, by the redneſſe of the face, eyes, and urine: and alſo by the colour of the veynes, which are ſwolne.

It is to be noted, that otherwhiles ſneezing powder, or *Tabacco* ſnuft up into the noſtrils, as an Errhine, will ſerve to purge the head: But indeed a Suppoſitory or Gliſter in the beginning of the griefe is found to doe great good, and ſpecially, it will not onely helpe children of the *Headache*, but commonly prevent great annoyances, which otherwiſe for want thereof, might ſoone vaniſh away by reaſon of a burning Feaver. The reaſon is, becauſe the dung or excrements doe ſend up a ſtinking ſmoake or vapour, whereof the head partakes as well as the other parts, which in theſe tender natures will grow to a further inconvenience.

Shew me ſome remedies for the diſeaſes of the Eyes.

It would fill up a whole booke to preſcribe remedies for every accident of the Eyes. Sometimes the Eye-liddes and corner of the Eyes require helpe: ſometimes the *Chriſtalline* humour would be fortified: ſome other times the *Prunell* of the eye is grieved, ſo that it would exact an infinite labour to diſcourſe of all. Therefore I will ſelect only ſuch common ſymptomes as happen to the Eye.

Againſt fluxes of the Eyes, the party muſt labour to divert the humour to the mouth, which he may eaſily bring to paſſe by *Tobacco*: then let him take theſe precious pils, two drammes of the leaves of *Senny*, two drammes of *Turbith*, of the Pils called *Pillulæ ſine quibus eſſe nolo*, three drammes, of Fennell-ſeede two drammes, which with ſome ſirup of fumitory or apples, muſt be made to a lump, and every day till he be thorowly cured, he muſt take one dramme thereof: and afterwards, once a weeke, let him take a dramme for feare of returne.

In all diſeaſes of the Eyes, this kinde of Wine or Ale is very helpefull. After your Ale hath done purging, put theſe in a linnen bagge with a ſtone in the bottome: Of Betony, Vervine, Fennell, and Euphrage, foure handfuls, of Roſemary halfe a handfull. Let theſe be put in two gallons of the ſaid liquor. If you have not the leaves, the ſeedes will ſerve.

It is very expedient to take a ſpoone full of this powder after a light ſupper, before bed-time: Two drammes of Fennell-ſeed, one dramme of Coriander, one dramme of Anniſe-ſeede, three drammes of Sugar, and one dramme of Cinnamon.

It is alſo found, that the Livers of Kiddes or young Goats ſeethed and drunke full of Wine, is paſſing healthfull to be eaten of them which have ſore Eyes.

Note that the powder of Pomegranates breaks the pearl in the Eye. It is good to fortifie the Eye-ſight, with the diſtilled waters of Vervine, Chelidony, Fennell, and red Roſe water. Againſt the Cataract, or Pinne, and the Web; againſt redneſſe and dimneſſe: Take the paps of ſweet Apples, and ſeethe them in the waters of Fennell, or Roſes, untill they come to a pultis. Then put to them, after they are ſo prepared and cold, the white of three Egges, three drams of the rinde of a Pomegranate beaten to powder, of all theſe, with a little creame, make a cataplaſme, and apply it morning and evening to the Eye being ſhut. As for poore people, the pith of white bread ſoaked in water, heales the inflammation.

Againſt the diſeaſes of the Eyes, proceeding from outward cauſes, as ſtrokes, wounds, windes, too much gazing on the fire, or on red colours, uſe this remedy, which Maſter *Barrow* often experimented in ſuch caſes: take a handfull of *Cardus Benedictus*, ſtampe it ſmall, and temper it with the white of an egge, and therewith make a plaiſter, laying it on flaxen hurds, and binde it hard to the Eye, where it muſt lie, till it be dried, and then you muſt apply another, and ſo untill it bee whole. This remedy helpes all bloudſhot. Wormewood drunke with grated Nutmegs, doth fortifie the ſight.

In briefe, I obſerve, that all our common diſeaſes of the Eyes, ſpecially inflammations; do happen through ſtrong drinks, or watching, according to this old verſe:

Allia, vina, venus, ventus, faba, flamma, ſinapi;
Iſta nocent oculis, ſed vigilare magis.

Shew me ſome remedies for the diſeaſes of the Eares.

There bee foure ſorts of griefes incident to the Eares, paines, noiſes, deafeneſſe, and the griefe called *Parotis*, which is an inflammation behinde the Eares.

When a man feeles paines in the Eares, the ſame iſſue either from a cold cauſe, or from a hot. If from a cold, let him powre into his Eares the juyce of Garlick, or Onions with a little *Aqua vitæ*, or elſe a little oyle, wherein Rue or Wormewood hath been boyled. It is very good to put a little muske or ambergreece, with ſome wooll. The juyce of Onions and Honey will [illegible]

If the paine proceed from a hot [illegible] drop into his eare the juyce of [illegible], or elſe ſome water of Roſes with a little vinegar: ſome, to mitigate the heat, [illegible] wo-mens milke.

In theſe caſes, let him every day, till he be well, take two ſcruples of *Pillulæ Cochiæ*, and *pillulæ ſine quibus*, three houres before dinner.

Ears

Againſt noiſes and ſounds in the Eares, let him get one to blow the ſmoke of *Tobacco* into the affected eare. Let him ſweat in a dry Bath, or in a dry tub, with a covered ſheet, taking beforehand a dramme of Treacle; and alſo let him againe ſweat in his bed. Let him uſe after meales ſome Coriander-ſeed and Sugar being beaten to powder, that thereby he may hinder the windy vapours from aſcending upwards to the head. Let him quilt or ſow betwixt two linnen clothes in his night-cap ſome Lavender, red Roſes, Roſemary, bruiſed Cloves, Nutmeg, and ſome Maſticke: let him ſnuffe up ſome ſneezing powder into the noſe.

Againſt deafeneſſe, let him before meales put up into his noſtrils, ſome Marjoram bruiſed, and dipt in the iuyce of Beete, to fetch out flegme: Let him draw into his Eares through a funnell, the fumigation of Organy and Wormwood ſodden in white-wine. Let him ſometimes drop in ſome oyle of Nutmegs.

Againſt the inflammation behinde the eare, called *Parotis*, nothing is better then to make a ripening plaiſter, and to apply it to the ſwelling. Take Barley-meale, two ounces, of powder of Fennigreeke and Linſeed, of each one ounce, of Hogge-greaſe two ounces, of Figs one ounce, mixe all theſe with ſome Mallows.

Shew us ſome helps for the griefes of the Teeth, and the tooth-ache.

Among the inſtruments of our bodies, *Teeth* are not the

ignobleſt, for theſe are they, which attend on appetite, t
nouriſh our bodies. And this is a ſure rule, that the m
we grinde our meate, the eaſier it proves of digeſtion, an
the leſſe winde it ingenders in our ſtomackes. In numb
they be thirty two, eight of them called *Inciſores*, cutte
becauſe we cut with them the meate which we eate; fou
called *Canini*, or dogs teeth, becauſe they be like dogs teet
round pointed, breaking the meate, which the Inciſo
cutters miſſe: the third called *Molares*, or grinder
number twenty, and in ſome not ſo many, ſo called,
cauſe they grinde the meate after it is cut by the reſt,
ving for ornament, and for chewing the meate, and
for the apt pronunciation of our language, accordin
that Diſticke:

Organum verborum ſunt guttur, lingua, palatum,
Adde uvula dentes, & duo labra ſimul.

O neceſſary inſtruments! what mellifluous orations cou
a *Rhetorician* frame to ſound out your encomiaſtike wor
By your outward aſpect, I will ſever the ſober from t
glutton, I will diſcerne the ſtayed from the unſtayed; na
which is more, as a Iudge truely propheticall, I will pro
nounce ſentence of ſhort life againſt all as are toothleſſe
ill toothed, grounding my argument upon an infalli
maxime: *A luxurious youth makes a toothleſſe age.* Therefo
all ye which love your health, make much of theſe too
eate not much more then will ſuffice nature. Be not t
haſty to devoure your dainties, before they be cooled. G
not aſtray after ſtrumpets, leſt you get that which you ca
not eaſily claw off, to the undoing of your greedy grinder
and in a little while after, of your whole bodies. Let n
baſe and butcherly Barbers rob you of theſe ivory Iewe
firſt try all meanes.

To preſerve your *Teeth* from putrifaction, and to rend
them faſt in their gummes, take white Corall or Har
horne burnt, myrrh, and *ſanguis Draconis*, of each a li
portion, powder all, and ſearce them, and then uſe them
a piece of cloth for an excellent dentrifice.

If the Teeth be hollow and rotten, as well to preſerve them from further bad corroſion, as from bad ſmelling, fill up the hole with this receipt: Take the powder of burnt Allum, Maſticke, and Myrrh, of every one alike, and incorporate them with a little red or rather Virgine waxe.

If the *Tooth-ache* be extreame, take a little Bolearmoniak beaten with ſome Maſticke, which with the white of an egge you muſt lay in forme of a Plaiſter, like a halfe moon, behinde the eare: And untill it be made ready, hold your two forefingers on the ſide of that place behinde the Eare, where the paine is, during which holding, the paine will ceaſe, for a veyne therehence leades to the gummes.

Againſt the terrible torment of the *Tooth-ache*, either purge the head with *Pillule, Cochie* every day, till you are well, or elſe uſe the ſmoake of *Tobacco* before meales, and after meales take a little of the confection of Sugar-candy, Cloves, and Coriander-ſeede. In ſuch a caſe ſometimes a Gliſter profiteth much.

Waſh your mouth with the decoction of Mints, wherein alſo a little Allum and Honey hath beene boyled.

On that ſide where the Tooth akes, hold in your mouth the powder of Cloves and Maſticke, incorporated with a little *Venice* turpentine.

Is is not amiſſe ſometimes to chew in your mouth a piece of the root of *Angelica*.

If for all this the paine ceaſeth not, apply this Cataplaſme outwardly on that ſide where the tooth grieves: Take ſome Mallowes, Roſes, Camomill and Mints, of each a like portion, bruiſe and fry them together with a little Oyle or freſh Butter. Some apply to the cheek, the curd of a Poſſet thickned with crums of Manchet, and alſo Saffron added unto it. Some others uſe *Cantharides*, with a little leaven and vineger, juſt under the tip of the eare, where the tooth-ache lyeth to intercept the water-courſe. But indeed, the ſmoake of *Tobacco* beares the prize above all medicines, againſt this furious fit.

Shew me a remedy for the Feaver & Calenture.

Againſt the *Vvula*, which is a piece of ſpungeous fleſh hanging in the roofe of the mouth, like a *Vine-berry*, the beſt way is to take away the cauſe, which is rheume, ſometimes gathered by cold, ſometimes by ſtrong drinke. And therefore a Gliſter were convenient. In like manner, ſirup of Roſes is very convenient, and ſo is the ſmoake of *Tobacco*. If the griefe doth ſtill continue, put the pith of hot bread to the hole of the necke.

Shew me ſome meanes to cure the Cough.

The cure of the *Cough* conſiſts in knowing the cauſe: but in generall it is a diſtillation from the head downe to the *Trachea arteria*, and ſo to the lungs. The meanes to cure it, is to purge the body preſently with *Mechoacan in Ale*, with ſome Maiden-hayre in it; the making whereof I referre to the particular place in this Booke.

Some commend the infuſion of *Agaricke*, which may be done in this manner: Beate two drammes of *Agaricke*, and lay it to ſteepe in a cup of Muſcadell or Meath; in the morning ſtraine it, and with a little of the ſirup of Maiden-haire, drinke it. In this diſeaſe I have tried, that three parts of Sugar-candy, and the fourth part of *Enula Campana*, and *Licoras*, being made to powder, is an excellent remedy. The like I have found in Meath, wherein Colts-foot and Mayden-hayre, or Hyſope, hath beene ſodden. Alſo the ſmoake of Colts-foot often uſed, will ſurely rid it, if the pipes be not grieved. For aged perſons, Sallet-oyle and ſweet wine is expedient againſt the Cough. To conclude, I adviſe the ſicke to beware of ſalt, ſharpe, and ſtrong liquours.

Shew me how the Lungs may have their free dilatation and eaſie breathing, having beene impaired by a violent Cough.

The want of this ayery vent proceeds from ſome excrements & purulent clammy flegme gathered into the chinks of the Lungs, *in fibras aut lobos Pulmonum*, either from the deſcent of Rheume out of the head, or from matter ingendred in thoſe places. For by experience it is found, that the Lungs ſend out ſuperfluous bloud, as well as the braine, which by the coldneſſe of thoſe places, is converted into a whitiſh cory ſubſtance. Firſt therefore, if it come from the Head, it muſt bee diverted or intercepted by the ſmoke of *Tobacco*, and ſneezing-powder, or by ſome *Tobacco* ſpread and ſnuft up into the noſe, and then the thinne matter may be thickned by ſome *Loches*, or by ſirup of Poppy, or Lung-wort, or Conſerves of Violets; or in deſperate caſes, by that excellent compoſition called *Diacodion*, or by pills of Hounds-tongue or *Cynogloſſa*.

But if it proceeds from a thicke and groſſe matter impacted and congeſted in the Lungs, or there got from the head, that the breath waxeth heavy, with a wheezing and ratling noiſe, the ſirup of *Tobacco* will ſurely fetch it up, foure or five drops thereof being taken with a ſpoonfull of Hyſop-water, or elſe a little of the ſubſtance of *Tobacco*, ſucke with a ſpoonfull of ſugred or honied liquor: Or for nice ſtomackes, a little of it, to the bigneſſe of a Peaſe, being onely holden ſtill in the mouth, untill it be diſſolved, without letting it down at all, will work forcibly enough, if the party will renew it in his mouth, when the *Tobaccoes* force, which hee formerly tooke, begins to ſlake. Which manner of taking is farre ſafer then the ſmoke; for this laſt is an enemy to the vitall ſpirits, and ſtraighteneth the pipes, leaving the thicke matter behinde, and ſtubbornly parcht. Beſides, by this way, unnaturall windes, the ſwelling of the ſtomacke, and the cauſes of Agues, of the Gout, Stone, chollicke, and of the Dropſie, will be miraculouſly taken away, yea, and the Plague, if the humour of bloud do not abound. After this, as well to remove Conſumptions, as to ſtrengthen the Lungs for their free delatation, it were expedient to uſe the *Loche of Foxes Lights*, the which you may thus prepare, as my deare friend *Captaine Maſon* hath happily practiſed the ſame in *Newfound-land*, when ſome of his people in an extraordinary frozen Winter, were troubled with *Caughes*: He onely cured them with *Foxes Lights* dreſſed in this manner: After they were well waſht from the bloud, in an earthen Pipkin, hee covered them with white wine, and then covering and paſting the Pipkin, he cauſed the ſame to be three ſeveral times put into the Oven after the bread was taken out: Of this powder, he gave the quantitie of a Nutmeg at a time, in Broth, Beere, or ſome liquor, to the ſicke. No beaſt is ſo long breathed as the *Foxe*, which makes theſe Lungs ſo powerfull.

If the reume be cauſed of heat, or of Choler mixt with flegme, it is not good to keepe the head too warme, nor to uſe a double quilt Cap. *Sir Thomas Eliot*, although a good Phyſician himſelfe, was foure yeares before hee diſcerned this error. At laſt he flung away his double quilt Caps, and contented himſelfe with a linnen Cap under his velvet Bonnet, and afterwards he tooke three ſeverall dayes, at each time, three ſpoonfuls of *Oximel* or ſirup of vinegar, ſeething Parſley roots and Fennell ſeeds in the vinegar: and the fourth day he took one dramme of Agaricke, and halfe an ounce of Reubarbe, which had beene infuſed for three dayes before in *Oximel*, drinking it luke-warme to purge away the humours, which cauſed the diſtillation and the reume. For which ſome alſo uſe a Purgation onely, Reubarbe with Currans, or *Hiera Picra Galeni*, from halfe an ounce to an ounce. But in my judgement, the *Tobacco* holden in the mouth, or ſnuft into the noſe, as I have deſcribed, will ſerve to remove the courſe of the reume.

The juyce of *Turneps* ſodden with Sugar-candy, or other Sugar, is good for the Cough.

Becauſe divers perſons after long voyages at Sea, do miſcarry preſently after their landing; ſhew me ſome remedy to prevent this mortall inconvenience.

To prevent the time of death, is beyond the power of ſinfull man: but to declare the reaſon of this mortality with probable cures, ſuch as I finde, I will not conceale from my friends, and the rather, becauſe many of them do intend, out of hand, through my inſtigation, and partly at my charge, to ſettle their fortunes in forraine parts.

They that travell by Sea, are bound either for hote countries, for Salt, Wine, Spices, & ſuch like, or for the cold, and theſe commonly trade for Furres, Fiſh, Maſts for ſhipping, and ſuch other commodities, which our owne Country yeelds not ſo plentifully. They that ſaile into the hot places, muſt in a manner obſerve that dyet which is preſcribed for them that be ſicke of the burning Fever, that is, they muſt not over-eate themſelves, they muſt uſe the juyce of Lemons, Rice, White-wine, with Endive-Water and Vineger incorporated together, Cider, Reyſins, Currans, ſugred water, and ſuch freſh meate as their ſtore will afford. In any caſe they muſt not often drinke *Aqua vitæ*, nor Sacke, except it be under the *Equinoctiall Line*, or in ſuch parts where the nights are cold, as my ſelf have experimented in *Spaine*, where the Ayre is very piercing in the night time. In theſe places toward night, they may uſe ſtronger drinkes, but in the day time they ſhall doe well to abſtaine. Briefly, I wiſh them rather to be furniſhed with Oyle, then Butter: and ſpecially I adviſe all them which make long voyages at Sea, not to be unprovided of *Treacle*.

Now, they that ſaile to colder coaſts, muſt not be limited as the former: they may on the contrary, feede on ſalt meates, Garlike, Onions, and ſuch groſſe proviſion: they may more ſafely drinke *Aqua vitæ*, wines, and hot liquors, provided that the weather be not freezing: Spices will doe them no harme. The reaſon is, becauſe the circundant ayre is colder, and by that meanes driveth the heat into the inward parts of the body, where it fortifies the vertue of concoction, and helpeth nature to digeſt as liberally, as if it were winter.

To this I adde another reaſon, that their exerciſe of *Geſtation*, that is, their beating and rowling to and fro, doth greatly further and advance digeſtion to them that ſaile in both parts, but more to the latter. And truely, for my part, I cannot but much commend the uſe of *Tobacco* with oyle of Anniſe-ſeed, to Sea-men, ſo that they who take it, be not of too hot a temper. I hold it likewiſe very profitable and wholeſome, to ballance their ſhip with *Turneps* preſerved in ſand: for *Turneps* are paſſing good againſt the *Scurvy*, and will defend the body from ſuch diſeaſes as their brackiſh aire and diet ingender.

It were a worthy peece of worke for our *Vniverſities,* to appoint a conſultation among *Phyſicians,* touching ſome exquiſite helps for them that are imployed in long navigations, and that in time: for by wofull experience wee ſee, that of a hundred expert Mariners and others, which paſſe into the *Eaſt-Indies,* there returns not home the fifth part, being extinguiſhed by the intemperature of the aire, cauſing Calentures and the Scurvy.

It were alſo a worke worthy of eternall honour, if our *Merchants* would hold on their diſcovery by the *Northweſt* of *Meta incognita,* towards the *Eaſt-Indies,* which ſurely will come to paſſe if it be followed. Nor in my judgement is this paſſage neere ſo far off as our Maps do ſhew. Let them but compare together the navigations of *Sir Francis Drake, Hudſon,* my worthy Couſin, Sir *Thomas Button,* and *Francis Gwall,* together with the Land-travels of *Vazques,* where he ſaw the *Iaponian* or *Chineſian* ſhips by the river of *Tiguenx,* they will ioyne with mee, that this paſſage is almoſt overcome: for certainly neither *Drake* nor *Vazques,* could poſſibly attaine ſo farre as our Maps declare.

If you aske me whereabouts I take this paſſage to come out into the *South-Sea* I ſay, On this ſide of *Nova Albion,* not far from the abovenamed River of *Tiguenx;* both which are ſituate two or three hundred leagues neerer hitherwards then is laid downe in our Maps.

But to returne to the ſubjects which I have in hand: The chiefe cauſe why many men miſcarry within a ſmall time after their landing from ſea, proceeds both from their diſorderly dyet at Sea, and alſo from a ſudden alteration on the land, when after their hard fare, or ſaltiſh diet, they fall violently and diſordinately to freſh victuals. The meanes to protect a man from this evill, is to weane himſelfe by little and little from his accuſtomed fare: hee muſt betake himſelfe firſt to the broths of fleſh: hee muſt rather content his appetite for a day or two, with the ſmell of freſh meat, then of meat it ſelfe. The pith of new bread in a cup of Muſcadell, holden to the noſe, is an excellent preſervative: for nothing cheriſheth the ſpirits ſo much as ſweet ſavours. To eat *Manus Chriſti*, or *Diatrion Piperion* faſting, is paſſing good in this caſe: and ſo is Treacle, Comfits of Carraway ſeeds, or greene Ginger eaten before meales will much availe.

Manus Xti

Shew me ſome helpes againſt the ill diſpoſition of the body, the Iaundiſe, and the Dropſie.

Againſt the evill ſtate of the body, and the yellow Iaundiſe, whereto many, and ſpecially young Gentlewomen are ſubiect; if the party be not troubled with the cough, or hindred in the faculties of breathing, there is nothing better then this ſharpe drinke: Take of the filings of ſteele, or pure iron one pint, or Brimſtone halfe a pint, infuſe theſe in three quarts of ſtrong White-wine vinegar, for eight daies, keeping your veſſell ſhut: and when the ſickly perſon intends to drinke, let him adde three or foure ſpoonefulls thereof to his ordinary drinke, making it as eager and ſharp as he can well endure it. This will alſo helpe the Greeneſickneſſe.

Let him often eate boyled Succory and Endive, and ſometimes their roots dried to powder, their diſtilled water, or ſirups. And if this helpe not, then let him uſe medicines more moving, as the ſirup of Roſes, with one ounce of the infuſion of Reubarbe diſſolved in Endive-water. But if the party bee very poore, let him infuſe *Stibium* in a cup of White-wine or Beere once a weeke, untill he be well, continuing the uſe of boyled Endive with Butter and Vinegar.

Againſt the blacke Iaundiſe let him make theſe two infuſions in wine. The forme of the former is this: the roots of Succory two ounces, the roots of Fennell one ounce, the middle or inner rinde of Eldren one ounce, of Wormewood one handfull: let all theſe be bruiſed and infuſed in a quart of White wine. The other infuſion is made after this manner: Of Seeny two ounces, of Reubarbe one ounce, of Agaricke halfe an ounce, of the inner rinde of Eldren, one ounce, of *Irees* halfe an ounce, of Parſley rootes one handfull, of Wormewood three drammes, of Mace one dramme, of Sugar one pound, of Cinamon two ounces: Let theſe be bruiſed and hanged in a bagge within a pottle of wine; and let the diſeaſed drinke of the former preparative every two dayes, and the third day this laſt, to purge the offenſive humour.

Againſt the *Dropſie*, whether it be *Aſcites, Timpanites*, or *Anaſarca*, the raſure or ſcrapings of Harts-horn, being finely beaten and uſed in broth or drink, will not only prevent, but cure this diſeaſe, ſo that it be taken in time. Let the party uſe *Tobacco* corrected with the Oyle of Anniſe-ſeed: and every third day let him purge with this Hydropicke wine: The roots of *Irees* two ounces, the barke and rinde of Eldren and *Ebulus*, of each one ounce, of dryed Wormwood two drammes, of the leaves of Seeney one ounce, of Cinamon halfe an ounce: let theſe be gently boyled in a pottle of wine, and ſo drunke.

And this is a rule to be obſerved in curing of this ſickeneſſe, that the Phyſician muſt beginne at firſt with gentle receipts. Coleworts of the ſea, called *Soldana*, or *Soldanella*, being boyled with the broth of fat meat, or elſe dryed, and in powder taken with Sugar and Cinamon, to the quantity of three drammes of the ſaid *Soldana* in wine or whay, will miraculouſly cure the Dropſie: And it were indeed of very great force, if two ounces of it be infuſed in *Mechoacans Ale*. Likewiſe once a weeke it were not amiſſe to take this Gliſter: Of the flowers of Camomill and Melilot, of each three drammes, of Rue foure drammes, of Bay-berries, Fennell-ſeeds & Cummin, of each halfe an ounce, of Centory one handfull, of Agaricke one dramme, of Branne one ounce: let the decoction of all theſe in oyle of Camomill with one ounce of honey, be made to a Gliſter.

Let this Plaiſter be laid to the Navill: The Plaiſter of Bay-berries, called *Emplaſtrum de baccis lauri*, of Goates dung, of each foure ounces, of Cummin-ſeed an ounce and a halfe: let theſe with oyle of Nard be made to a plaiſter.

Shew me ſome remedies againſt the Ague.

This diſeaſe in monſtrous operations puts downe the *Herculean Hydra.* It comes at firſt of an unnaturall heat, which from the heart and liver is derived into the veines, arteries, and ſo to the whole body.

Whether it be a Quotidian, Tertian, Quartaine, Peſtilentiall, or a Burning Fever, let the party at the firſt acceſſe, purge himſelfe with this ſacred medicament: Take of Aloes three drammes, of Myrrh one dramme, of Saffron halfe a dramme, of Sugar three drammes: let theſe be beaten and infuſed in a pint of White-wine, and miniſtred two ſeverall mornings. And if the party feares a continuance of his ſickneſſe, it were expedient before this purge, to prepare the body by a Gliſter.

As for the poorer ſort, let them infuſe a piece of *Stibium* or *Antimony* whole, for the ſpace of a night, in a cup of Sack or White-wine. *Let* the diſeaſed drink the wine faſting, and reſerve the piece, which might containe eight or ten drams againſt other times; for in this ſort it may ſerve many times, and never loſe the vertue, if it be whole. Otherwiſe let the ſicke infuſe onely three graines of prepared *Stibium* for a night, and ſo drinke it faſting.

Againſt all Agues, this Iulep is precious: Take of White-wine vinegar one pinte, one pint of Roſe-water, and one pinte of Fountaine-water: ſeethe them with a pound of Sugar: Some have beene cured onely by ſeething Vinegar and Sugar, with a branch of Roſemary, and by drinking in the morning a whole pinte of it, and then preſently after ſtopping the noſe for a while. Likewiſe ſliced Lemons with Sugar will much availe. Conſerves of Barberies, or of Bugloſſe, with Roſe water, will do much good in any kinde of Agues.

Somtimes, ſpecially if the ſick be high-coloured, bloud-letting is the chiefe remedy.

In a burning or peſtilentiall Fever, it is very good to place on the top of the Patients head, a young Cocke, newly killed, and cut in the midſt, and ſo to apply it hot and bloudy. And if the ſick hath need of ſleepe, let him uſe this ſirup: of the ſirup of Poppy one ounce, mingled with two ounces of the diſtilled water of Lettuce. I hold, that ſleepe in the beginning of any Ague, ought to be procured, as well to coole the body, as to prevent too much motion; ſeeing it is manifeſt that *Motion is one of the principall cauſes of heat.*

For Agues and Fevers, nothing is better, then at the very firſt to endevour the rooting of it out, before it ſettles: If the party be high-coloured or unmarried, he muſt be let bloud, ſix or ſeven ounces. Some very fortunately have cured it, by taking vomits of an handfull of Groundſell, ſod with two ſpoonfuls of Currans in ſtrong Ale or Sacke, two ſeverall times, upon their whole dayes, and upon their fit dayes halſe an houre before, they took a good cup of Sacke or Claret wine well ſodden, with a little red Sage, and ſome Cloves or Pepper bruiſed and wrapt in a coorſe cloth or boulter. For it is tried, that theſe Agues play much upon the Spleene, and hot things cannot annoy them, given before the ſhaking fit. To ſome a very few Phyſicians do as yet obſerve, theſe kindes of diſeaſes do happen as attendants on the *Scurvy*, which if the ſame be cured by *Scurvy-graſſe*, or the juyce of *Water-creſſes*, or by the dung of ſheep, Bulls, or Gooſe dung in white Wine, with two or three Cloves, theſe Agues will ſuddenly ceaſe, and not before. Moſt people in cold countries have a touch of the *Scurvy*, the which alſo hath many other ſickneſſes accompanying it; which will hardly be cured, before the miſtreſſe be excluded out of doores, being *farrago omnium morborum*, the very gallimalfrie of many other infirmities beſides, which at the firſt cannot eaſily be diſcerned. Howſoever, it is a ſafe courſe to try *Scurvy-graſſe*, and other helpes for this moſt dangerous and ſecret enemy.

Some for theſe *Agues* have ſped luckily, in miniſtring three grains of prepared *Stibium* in halfe an ounce of *Diacatholicon*, or *Diaphænicon*, both by vomits and purgations, ſo expelling the offending humour at the firſt acceſſe.

I have knowne ſome, which have long languiſhed of *Quartane Agues*, and by uſing only a little piece of *Tobacco* to the bigneſſe of a Peaſe in their mouthes, an houre before the fit, ſuddenly rid of their diſeaſes, without any other Phyſicke at all. But the skill is, the taker muſt be patient, quiet, not ſpeaking, and when he perceives the juyce of the medicine by often ſpetting to be conſumed or abated, he muſt take againe the like piece in his mouth, and ſo as long as he can indure the holding, not letting it goe downe for feare of making him ſicke.

Shew me ſome helpe againſt the Palſie.

Palsy

Let the Paraliticke party purge the humours with *Mechoacans Ale*; Then, if the head be infected, let him weare a cap quilted with *Caſtoreum*, Maſtick, Mints, Nutmegs and Mace. If the body be reſolved, you muſt annoint the nape of the necke in the night time, where the marrow of the backe ſprings forth of the braine, and alſo the reſolved ſide with oyle of Camomill; and when you have done, you muſt wrap the parts in the day time in a Foxe skin.

Sometimes the tongue feeles the Palſie, and then it is good to uſe Maſticatories or Sinapiſmes, whereof I will lay downe one for example: Take of Muſtard-ſeede one ounce, of Maſtick halfe an ounce, of Pepper a quarter of an ounce: Commixe them with Turpentine and waxe, and make Trochiskes to chew.

Likewiſe a Purgation of *Hiera*, with *Agaricke*, made into powder, and given in Meath or ſweet wine, to the quantity of one dramme, doth ſometimes cure this diſeaſe, without any further medicines.

Meath, wherein Cowſlips and Cinamon hath been put to ſoake, will defend a man from the Palſie, and ſo will that confection of Pepper called *Diatrion Piperion*.

Shew me ſome helpe againſt the Conſumption, and decaying of Nature.

In theſe daies no ſooner can rich people, chiefly Ladies, looke ſomewhat paler then they were wont, but their Phyſicians, which commonly are cheating Mountebankes, doe make them beleeve, that they are ſicke of a Conſumption; yea, though they can eate, drinke, and ſleepe well, and alſo performe other functions and benefits of Nature. Hereupon, without any cauſe, they are adviſed to drinke burning liquours, to feed on nothing but fulſome Culliſes, wherewith they over-cloy their natures, that they fall indeed into a languiſhing ſtate, and loathing of their naturall nouriſhment.

Yet notwithſtanding, for feare leſt the powers of the body might in good earneſt ſhrinke, I will put down ſome exquiſite receipts, to eſtabliſh the principall parts, and to reſtore decayed nature. Take of Goats milke one quart, of Rice a quarter of a pound, of Sugar one ounce, of Dates one ounce, of the Marrow of Beefe two ſpoonefuls, of Cinamon halfe an ounce: firſt, ſeethe the Rice by it ſelfe, and when it is halfe ſodden, beate it ſomewhat tenderly, and then boyle them all together, and uſe the ſame morning and evening.

Or elſe take halfe a pound of blancht Almonds, foure ounces of Dates, the brawne of a Capon finely minced: ſtampe all theſe and boyle them in a portle of Gaſcoigne wine, or ſuch other liquor as the party likes beſt: then ſtraine them and reſerve them to your uſe.

If the party be above fifty yeeres of age, let him make this Reſtorative: Of the root of *China* two ounces, cut very ſmall, Reyſins of the Sunne, with the ſtones pickt out, a quarter of a pound, of blancht Almonds two ounces, of Dates one ounce: ſteepe all theſe in foure pintes of Malmeſie or Muſcadell, and one pinte of Bugloſſe-water, or in default thereof of Roſe-water for the ſpace of a whole night: Let theſe be boyled to three pints, and then ſtrained and drunke.

Againſt this languiſhing diſeaſe, the ſirup of Colts-foot, Maiden-hayre and Bugloſſe is highly commended: and ſo is the ſmoake of Colts-foot.

Shew me how to exhilarate and make the heart light and iocond.

Sometimes, and eſpecially in cloudy weather, a man ſhall feele himſelfe heavy,and his heart as it were Lead: whereupon the braine is likewiſe intoxicated with ſundry kindes of idle phantaſies. This extravagant Symptome is accompanied with many moody paſſions, invading commonly ancient people,and thoſe that have the one halfe of their bodies already in the grave, Wee call it the *Hypochondriak Melancholy*:the cauſe whereof lyeth hidden in the *meſeraicall* veynes,which creepe to the ſtomacke, liver, milt, and meſentery,ſending from thence extraordinary ſweats, and alſo exhalations to the braine, which beget watchfulneſſe and penſive thoughts.

Againſt this kinde of Melancholy, there is nothing better then to open the Hemorhodicall or fundament-veyns: which might be accompliſhed by applying of Horſe-leaches to the ſaid places: Hee muſt now and then drinke a cup of ſugred or ſweet wine: he muſt betake himſelfe to merry company: hee muſt in the Winter-time have his chamber hanged about with yellow and pleaſant objects: he muſt addict his minde to Muſicke: and if he be unmarried, he muſt betimes betake himſelfe to marriage, for that will availe him much. In the Spring and Autumne,he muſt drinke ſome gentle purgative Wine or Ale for a fortnight together: Thrice a weeke before he goes to bed,let him eate of this Electuary to the quantity of a Nutmeg: Of Conſerves of Roſes two ounces, Conſerves of Bugloſſe one ounce,Conſerves of Marigold one ounce,of Cinamon one dramme: prepare all theſe with two ounces of ſirup of Poppy, and make an Electuary.

Manus Xti

To eate now and then ſome *Manus Christi*, is wonderfull expedient.

And for rich perſons,let them weare this precious powder quilted in a piece of Taffata or Sarcenet, ſomewhat neere the heart,upon the left ſide of the breſt: Of Ambergreece, Muske, and Saffron, of each a ſcruple, of white Corall halfe a dramme,of Nutmegs one dramme, of *Lignum Aloes* halfe a dramme, of dryed Roſe-leaves three drams: make all theſe into fine powder,and faſten it in your ſarcenet.

Shew ſome helpes againſt the infirmitie of the Spleene.

Firſt, you muſt purge the Patient with Seeney, and the barke of an Aſh-tree ſcraped and cut. Hee muſt abſtaine from luſcious aud ſweet things; and on the contrary, hee muſt uſe bitter things. He muſt drinke the infuſion of Gentury. He muſt apply this plaiſter to the *Spleene* : Take *Galbanum* and Gumme Ammoniak diſſolved in vineger, of each a like quantity, and with ſome Turpentine and Waxe make a plaiſter, and ſpread it on leather. *Vnguentum Dialthea* is much praiſed to mollifie the hardneſſe of the Spleen. *Paracelſus* his ſtipticke plaiſter will ſerve for this purpoſe.

Shew me ſome remedy againſt all ſorts of fluxes in men and women.

It is nct my purpoſe at this time to particularize every kinde of diſeaſe, but onely curſorily to treate of ſome few and ordinary. Generally this portion will ſtop any Flux. Take of ſirup of Roſes & Mints, of each one ounce, of Bolearmoniak one dramme, incorporate them together, and with ſome red wine make a potion. Or elſe take ſome Venice Turpentine, the powder of white-Corall, and the ſtones of a Hare bak't into powder, and diſſolve them in a cup of Claret wine. And for outward medicine let him take of Bolearmoniake, *ſanguis Draconis*, of each halfe a dram, of Maſtike one dramme, of Myrrh halfe a dramme, of *Venice* Turpentine, three drammes: of all theſe with Roſen & Waxe, as much as is ſufficient to make a plaiſter, and lay it upon the belly.

Shew me how to cure the Cholicke and the Stone.

Commonly the Collike is cauſed of winde got in betwixt two excrements, betwixt the meate newly taken, and the old, which remaines in the Gut unpurged; the cauſe whereof I attribute either to the parties idleneſſe, long ſitting, or wanton appetite, either in eating meates hurtfull, or before the former meate be well digeſted and voyded out of the belly. Therefore the party ſubject unto this diſeaſe, ought not to eate, unleſſe it be ſome gentle ſupping or purgative broth, before he feele himſelfe hungry, and hath the former excrements purged, according to thoſe verſes:

Tu nunquam comedas, ſtomachum ni noveris eſſe
Purgatum vacuumque cibo, quem ſumpſeris antè.

For rooting out of this diſeaſe, as alſo of the Stone, let him take *Caſtoreum* very often in his drinke, putting halfe a dramme thereof in a cup of ſweet wine or beere at a time: Let him ſometimes uſe a ſuppoſitory of *Hiera picra* to the doſe of one dramme beaten to powder, and commixed with honey and a little ſalt.

Wormewood-wine is an excellent preſervative againſt the Collike and Stone.

Platerus in his obſervation, tels of a young Noble-man, that by immoderate drinking of ſtrong and ſweet Wine, was troubled both with the panting heat of the heart, and alſo with the Collike, and after he had uſed in vaine Gliſters and Narcotickes, he was at length only cured by this inſuing vomit. Hee tooke of *Stibium* calcinated foure graines, of the water of greene nuts diſtilled with Vineger and ſome Raddiſh, one ounce and a halfe, of Wine three ounces: And as ſoone as hee began to vomit, he ſupt off a little broth.

Againſt the Collike and the Stone, it is good to walke much, and ſeldome to ſit long.

A cup of white-wine, wherein Pellitory, Parſley, and a red Onion bruiſed, hath beene put to ſteep ouer-night, will ſurely prevent this kinde of ſickneſſe.

A plaiſter of Mintes, Wormewood, and dried Roſe-leaues fried with ſome freſh butter, or Sallet-oyle, or oyle of Bay, being laid to the upper part of the belly, will take away the preſent paine, Or in default of theſe, let a Roſe-cake beſprinkled with Vineger, bee laid warme to the belly.

Againſt the Stone, nothing is better, then to drink in the morning a cup of White-wine with a little of the rinde of a Pomegranate beaten to powder, and alſo ſome Goates bloud dryed in an Oven: or in default of Goates bloud, the other powder alone.

Sometimes the diſeaſed of the Gollike, Stone, or Strangury, doth indure moſt terrible torments, that he can take no reſt, being almoſt driven to deſpaire with unuſuall temptations: In ſuch caſes the party muſt uſe Narcotikes to procure ſleepe, and to eaſe the pangs, which notwithſtanding muſt not be often taken, but onely upon great extremity. Take of the powder of the Trochiſck of *Alkekengi* without *Opium*, two drammes, of *Opium* one dramme and a halfe beaten very ſmall and diligently with one ounce of ſugar-candy; all which with the ſirup of Licoras, muſt bee made to a maſſe: It muſt be given to the quantity of one ſcruple, or a little more, as he ſeeth it worke. This receipt will ſuddenly looſe obſtructions, provoke urine, and aſſwage the torment.

Shew me how to helpe the diſeaſes of women.

To provoke the Menſtrues, take of Myrrh one dramme, of Saffron one ſcruple, of Aloes two ſcruples, of ſugar-candy one dramme: Let theſe be made into a pill, with ſome ſirup of mugwort, or for want thereof, with ſome wine. But for the poorer ſort, let them take one dramme of ſavine in a draught of Wormewood Ale or Wine, or elſe in old Wine alone with a little Saffron: But if the party be melancholike, let her infuſe ſome of the powder of *Seeney* with a little Saffron in a cup of Sacke.

Againſt the ſtopping of the Menſtrues, I referre the reader to my receits above written againſt *all manner of Fluxes*.

And for other ſickneſſes, namely, the Mother, difficulty in childe bearing, and alſo for the provoking of the Menſtrues, I wiſh every good Huſwife or Gentlewoman to have alwaies in their Gardens, *Piony* and *Mugwort*, the effects whereof they ſhall finde very commodious againſt al ſuch diſeaſes as they are ſubject unto.

And firſt, for *Piony*, it is certaine, that the rootes thereof being beaten into powder, and drunke with Wine, Ale, Broth, or ſuch other like liquor, which the party loves beſt, will cure the Falling-ſickneſſe, if it be not too farre gone, it will drive away all paſſions of the braine, heart, and ſpleen, it will helpe the windineſſe of the Matrix, the ſuffocation of the Mother, the ſtopping of the Menſtrues, the faintneſſe of courage; it will cauſe eaſie deliverance to a Woman in labour, yea, and reſtore her to her throwes, if they have left her. If you give it to the quantity of four or five drams, it will ſerve for a purge againſt the Cholicke, the Strangury, the yellow-Iaundiſe, and pain in the kidneyes and bladder. And ſo will the ſeedes perform as much as the roote: ſome ſay, that the roots may be kept ſeven yeeres in their full vertue.

The like vertue hath *Mugwort* in the diſeaſes of women, the juyce or powder being uſed in Wine, Ale, or Broth. It is good alſo to apply it outwardly to the navell, for the ſaid cauſes, ſpecially if Parietary be joyned with it. In this ſort it will eaſe the paine of the Stone. It will ſerve, being boyled in Oyle, as a Plaiſter, to mitigate the aking Gout, to heale contracted and ſhrunke ſinewes, and likewiſe it will coole the inflamation and ſcalding of the feet, cauſed through travell and weariſomneſſe. If it be put in Wine or Beere veſſels, it keepes them from ſowring.

Againſt cruell pangs in childe-bearing, let the party uſe this precious powder, to the quantity of a dramme and a halfe in a cup of Muſcadell, or ſome other ſweet wine; of white Amber two drammes, of Cinamon two drammes, and of Myrrh two ſcruples.

Women alſo are troubled with a ſtrange longing after unnaturall things, or that which cannoot eaſily be gotten. And ſo are Maidens that are vexed with the Greene-ſicknes, which happens unto them, becauſe they have not their monethly courſes, and oftentimes becauſe of their vitiated and depraved appetites; the particular reaſon whereof I impute to the infected ſides, and tunicles of the ſtomacke, which together with the orifice thereof, are ſo full of excrements, according to the quality of the malignant humors, that they long and luſt after things of the like nature as their humour. As if Choler abound, ſhe longs after bitter and

ſharp

ſharpe things, as Wormewood, Vineger, Oranges, or Lemons. If melancholy abounds, ſhe luſteth after things moſt unnaturall, not fit to be ſpoken of. If ſalt flegme abounds, ſhe deſires ſalt meates. If bloud be depraved, then ſhee covets for moyſt and ſweetiſh things. The chiefe cauſe of theſe corrupted humours, as I ſaid before, ſprings from the with-holding of the naturall courſes, which revert backe to the ſtomacke.

The cure of this diſeaſe in Women with childe, muſt proceed by gentle meanes : ſhe muſt purge with the decoction of Polipody with roſe-ſugar. A cup of wormewood-wine drunke in the morning, will preſerue her all the day after. If ſhe longs for that which cannot be gotten, let her drinke a ſound draught of new Milke from the Cow at the time of her fit.

But if a Maide happen to be infected with this inordinate affection, or with the Greene-ſickneſſe, if ſhe be young and ſanguine, let her be let bloud, or elſe let her drink the powder of Steele in a cup of wine. *Stibium* is alſo very commendable to take away the root of this unbridled deſire, and ſo is *Aſſarabacca*. And if the Menſtrues be ſtopt, they muſt be procured either by medicines, or at the extremeſt by opening the veyn *Saphena* in the foote, which perhaps horſeleaches may performe, to the better contentment of the party. Wormewood-wine is paſſing good for this Greene-ſickneſſe, & ſo are pils of *Aloes*. And whether ſhee be Woman or Maide, I adviſe her, if ſhe be able, to have change of meate at every other meale; for nothing more delighteth nature, as we may obſerue in Cattell, which proſper beſt by variety of paſture.

Againſt griefes of the breſts or paps, you muſt learn whether in comes of inflamatiō, of the retention of the monthly courſes, or of abundance of corrupt and curded milke. The chiefe cauſes of this inconvenience proceeds of miſdieting, for nowadaies as ſoone as a woman is brought-a-bed: her Keeper and Goſſips, who meaſure other folkes caſes by their owne preſent appetite, doe nothing elſe but preach, now or never to make much of her ſelfe: telling her further, that ſhe hath loſt much bloud, which ſhe muſt ſuddenly recover, or elſe there is no way but one. This is the vulgar faſhion: whereas in truth the bloud which a woman loſeth in that caſe, is nothing elſe but excrementall and ſuperfluous bloud, no more neceſſary to be kept, then the over-growne beard or nailes of a man; the full time being now come to have it voyded, after it hath beene ſuppreſſed nine moneths, that ſo natures lap may bee diſcharged of this inſupportable burthen. Therefore a woman for the ſpace of eight daies after her childing, ought to drink nothing but ſmall Ale with ſome Mace, to obſerve a very ſparing diet, not filling her ſelfe with fat fleſh, but feeding on weake meats, as Chickens, or rather the broth of Chickens, made with a little white wine: ſhe may eate new laid egges rearely roſted, or poched, but not above two at a meale: ſhe may eate Panade and gelly. By this temperate fare ſhe ſhall not onely repreſſe the abundant ſtore of milke, which otherwiſe would flow up to the breaſts too plentifully, and ſo perhaps grow curdy or apoſtumate, but alſo by this her ſparing diet, ſhee ſhall defend her tender body from a dangerous Ague.

For the preventing of ſore breaſts; make a liniment of *unguentum populeum*, and oyle of Roſes, with a little vinegar, to anoint the breſts. Likewiſe a Cerecloth of *Paracelſus his ſtipticke Plaiſter*, with ſome *Terra ſigillata*, *Bolearmoniack*; or elſe of *Sanguis Draconis* beaten to powder, and ſtrewed upon the Plaiſter will preſerve them: but your Cerecloth muſt have a hole in the middeſt, for the nipple to come through. If the paine drawes to a ſore, nothing is better then to foment the place with oyle wherein a Frogge hath beene ſo long boyled, till the fleſh bee divided from the bones. Which alſo is a ſingular remedy for the *Sciatica* and *Gout*. And if it requires ripening, you muſt apply this Cataplaſme: the crums of white bread ſodden in milke, with the yolke of an egge, Saffron, freſh Butter, a few Mallowes and Roſes.

Shew me ſome helps againſt the Gout.

For as much as the originall cauſe of the *Gout* ſprings from the diſtempered braine, the diſeaſed muſt purge the ſuperfluous moiſture thereof once a moneth, either with a dram of *Pillula Cochia*, or of *Pillula ſine quibus eſſe nolo*: Or rather, let him for a fortnight or three weekes every Spring and Autumne, uſe *Mechoacans Ale*, with ſome Betony, ſage, Cowſlips, or ſuch like hearbes added unto it, in ſuch manner as I elſewhere declared in this Booke.

Felix Platerus makes mention of an old man of ſeventy yeares old, which lived till foureſcore without any further torment of the Gout, although he had been grievouſly troubled therewith: which hapned onely by the continuall uſe of the herbe Betony; ſometimes ſteeping it in his drink, ſometimes eating the Conſerve of it, ſome other times boiling it in his pottage, or with his meat. In the Winter time he tooke the powder of the hearbe dryed in the Sunne or winde.

For locall medicines, let him uſe the Cataplaſme mentioned in the laſt part of the former diſcourſe of womens breaſts. To abate and aſſwage the ſwelling, let him apply to the place, the leaves of *Tobacco*, bruiſed with a little oyle of Roſes. It is good to anoint the affected part with this Liniment: Take of *Aqua vitæ* foure drammes, of Sage one ounce, of *Opium* one dramme, of Saffron halfe a dramme, of Camphire halfe a dramme, of the oyle or Fat of a Foxe two ounces: let all theſe be mixed. This ſoveraine receit will alſo availe againſt the *Sciatica*, or any other ache in the joynts.

If the Gout be inveterate, he may be priviledged to take *Tobacco*, the oftner to intercept the falling downe of humours, which miniſter nouriſhment to this kinde of Diſeaſe.

Shew me ſome precious Salves againſt aches, bruiſes, wounds, and hurts.

Againſt aches and bruiſes, you may collect convenient medicaments out of the precedent diſcourſes. As for example,

ple, I have mentioned *Paracelſus his ſtipticke Plaiſter*, which is to be had at every Apothecaries. The vertue of this Emplaſter is, to keepe backe the concourſe and falling downe of humours. It will dry ſuperfluous moiſture: it will expell winde: it will cure a bruiſe or ache: it heales wounds and ulcers, breeding nothing but ſound fleſh: it defends from putrefaction, and will keep forty yeares free from corruption.

Likewiſe I commend to every houſholder that precious ſalve called *Diacalcitheos*, or *Diapalmeum*, to be had at every ſufficient Apothecaries ſhop. This Salve will ſpeedily heale wounds, burning puſtules, the water betwixt the skin and the fleſh, and all inflamations proceeding from heat: even as the former ſerves to cure inveterate, old, and ranckled infirmities of the joynts and broken veines.

Backsidy

Againſt paines and aches in the backe, hips, ſides, knees, or any other parts of the body, the principall remedy is, to purge the body with thoſe pils which they call *Pillulas fœtidas*, or with ſome gentle ſirup, as ſirup of Roſes. After purging, it is good to procure ſweat with this Receipt: The wood of *Guaiacum* one ounce, *Zarſaperilla* one ounce and a halfe, the root of *Enula Campana* one ounce: ſeethe them in a pottle of ſmall Ale, till the decoction be conſumed to the halfe. Let the party drinke it morning and evening, and ſweat in his bed. And if he ſweats not well there, let him go to the dry Bath, or into a warme tub, with a ſheet covering the top, after he hath drunke a draught of this Ale, and let him ſweat once a day. Then let him bathe the place well with *Aqua compoſita*, wherein Sage, Time, and Camomill have beene put gently to boile, and let him afterwards lay the ſaid hearbes upon the affected part: or elſe, let him anoint the place with *Aqua vita*, wherein dryed Rue hath ſoaked, adding thereto ſome of the oyles of Spike or Iuniper. Sometimes it falls out that the paine is moſt violent in the night time: In ſuch a caſe let him drinke this potion before he goes to bed: Of the ſirup of Poppy three drammes, of the ſirup of Betony one dram & a halfe, of the waters of

Bugloſſe, and Sage, of each one ounce.

A defenſitive againſt bruiſing or ſtraining.

Take one ounce of oyle of white Poppy, one ounce of oyle of Roſes, one ounce of Wine-vinegar, and boyle them together upon a ſoft fire gently: and then anoint the place grieved very well. And ſo lay on a Plaiſter called *Implaſtrum dia Calthetias.*

A good oyle or Unguent againſt the ſhrinking of ſinewes, chordes or tendance: and generally good againſt ache or numneſſe proceeding of a cold cauſe, or ſome violent ſtraine.

Take a pint of Neats-foot oyle, or more, of the gall of an Oxe halfe a pint, of Red-roſe water foure ounces; mixe them all together, and then into them put of all, or of as many of theſe hearbes as you can get, *viz.* Hearbe-grace, Savine, Water-mints, Sage, Lavender, Enula Campana leaves, Wormewood, Camomill, Primroſe-leaves, Yarrow, Strawbery-leaves, Mallowes, Mugwort, and Eldren; of each as much as may conveniently bee boyled in the oyle and let all boyle on a gentle fire, till your Gall and water be conſumed, and that your oyle have a faire greene colour: Then ſtraine it, and when you have this done, put into the oyle a quarter of a pint of the Muſclage of Fennegreeke, and Linſeed, and March-mallow roots, made in this manner;

How to make your Muſclage.

Take of Fennegreeke, and Linſeed, and of the outward ſcrapings of March-mallow roots, of each two ounces, the ſeeds being well bruiſed, and mixe it with a quart of faire water, and let it ſtand three dayes, ſtirring it three or foure times a day, then let it boyle gently a little, and ſtraine it, and your Muſclage is made.

Then mixe your quantitie of Muſclage with your oyle, and let it boyle gently, ſtill ſtirring it, till your Muſclage is conſumed, then ſtraine it againe, and your Oyle is made.

And if you will, you may make an Unguent with ſome of it, with waxe and Deere-ſuet, and a little Roſin, and ſtir it till it be cold.

A principall medicine for ſuppling of Sinews, and for paine and ache in them. Proved by B. R.

Take a blacke ſheepes head, being a Wether, with haire on it, the hornes cut off, unwaſhed or picked, and put it into a pot full of water, and put thereto a good handfull of ſmall Mallowes which beare a white flower, a good handfull of Chicken-weed, a handfull of Violet-leaves. Or theſe following: Manwort one handfull, Vervine one handfull. Fennell one handfull, Roſemary one handfull, Holly-hockes one handfull, and put thereto a pretty quantity of Deere-ſuet, or ſheepe-ſuet: then let the pot be cloſe covered and ſtopped with paſte, and ſet it on the fire, and let it boyle ſoftly for the ſpace of ſixe houres, that the bones go from the fleſh: then take the broth and all to bathe the patients griefe withall: That done, take the fleſh and ſtampe it, but be ſure there be no bones in it, and lay it on a cloth plaiſter-wiſe to the griefe, and let it lye the ſpace of foure and twenty houres, and you ſhall finde great eaſe. *Probatum.*

To heale any greene wound. Proved.

Take one ounce of oyle of Roſes, and one ounce of Venice Turpentine, and the yolke of a new-layd Egge, and foure ſpoonfuls of Plantin-water and Honey, of Roſes a litle quantity: grinde theſe together very well in a morter, till they bee all one, and worke cold to a perfect ſalve. Then put it into a Gally-pot, very cloſe ſtopt, and it will laſt good very long, ſo it take not winde: Dreſſe the wound with it cold, thus; Cover the lint with this ſalve, and put it into the wound, and ſpread it on a piece of white leather, on the fleſhy ſide, let the leather be cut juſt as bigge as the wound, and ſo apply it at morning and at night, till it be whole.

But firſt, alwayes before you dreſſe the wound, it is neceſſarie to waſh it well with Plantaine-water, Honey, and of Roſes, put together cold, yet warme that a little at each time you uſe it, but in any ſort put not that warmd to your beſt water againe, for it will ſpoyle it, but after the waſhing of the wound therewith, caſt it away.

A remedy for the ſwimming or giddineſſe in the head, for to be uſed a moneth together every morning faſting, and faſt foure houres after it.

Take a toaſt of white Bread, and Engliſh Honey upon both ſides the toaſt, and let it ſoake in very well, and take then Claret-wine and put the toaſt in it, and let it ſoake well therein, and then eate the ſame toaſt: *This hath beene proved.*

Againſt the Cough of the Lungs and Tyſicke:

Take a pinte of Hyſop-water, a pinte of Horewood-water, ſixe ounces of white Sugar-candy, ſixe ounces of ſirup or candied of Ellecampane, ſixe ounces of Licoras, a quantity of Anniſe-ſeeds groſly bruiſed: Boyle all theſe in a quart of Ale to a pint, ſcumming away the froth as it riſeth, and take of this two ſpoonfuls morning and evening, lying on your backe, letting it diſtill downe your throat into your body.

For the ſame.

Take a penny-worth of Orpiment, and powder it fine, then take a peece of new Dowleſſe, and ſpread upon it the yolke of an Egge, and powder it with the ſame Orpiment, then cut it into three pieces, and let them dry in the Sunne: then take it in a funnell, as you do Tobacco, faſting in the morning, twice a weeke for a moneth together.

For the ſame.

Take of Harts-tongue, of Liverwort, of Lungwort, and of Bloudwort, of each a handfull: boyle all theſe in a gallon of Ale-wort till halfe be conſumed, then ſtraine it, and after put into the drinke ſome Anniſe-ſeeds groſly bruiſed, and one pound of browne Sugar-candy, and a prettie quantity of bruiſed Licoras, and boyle them againe on a gentle fire, ſtraine it againe, and take of this ſirup a ſpoonfull at a time.

For the dry Cough, and the old Cough, and the poſtume in the Lights, and diſeaſes of the ſides.

Take a diſhfull of cleane pure wheat, and another of Barley, and then take a gallon and a halfe of pure water, and do it into a pot, and let them boyle till they burſt, then ſtrain them into a faire pan, and do them into the pot againe, and put thereto a quarterne of fine Licoras, but bruiſe it firſt, and put to it the water, then do thereto two penny weight of Gum-*Arabicke*, then boile them well on the fire, and ſtraine it, and put it into a cleane pot, and let the ſicke drink it at morning and evening. *Proved.*

To comfort the Liver, and ſtrengthen the body.

Boyle one paper full of your China aunes, in a pottle of water in a Pipkin, till halfe the water be almoſt waſted, then put in a Chicken, one flake of Mace, a ſprig of Roſemary, and the upper cruſt of a manchet, and ſo boyle them till there remaine but three quarters of a pint of broth, then ſtraine it, and drinke the better halfe early in the morning, and ſleepe after it if you pleaſe, and drinke the leſſer halfe between foure and five in the afternoon, and make it freſh every day for thirteene dayes.

A medicine for the Fluxe.

Take Cinamon and bruiſe it well, and boyle it in water untill the water be very red, and then ſtraine it, and take Almonds and ſtampe them, huskes, and all unwaſhed, and grinde them as for Almond milk, and ſtraine the Almonds with the Cinamon water: and in a little of the drinke, put in ſome Sugar, if the party will not drinke it without, one of the Bals is to be ſcraped into it, or into any other drinke or broth that hee taketh. To make the Bals: Take one handfull of Flower, and knit it up hard in a cloth; like a Tennis-ball, and put it into ſeething water, and let it not leave ſeething for three houres or better (and ſcrape off the out-ſide till it be hard, after it hath done ſeething:) Let it be hard and dry like a chalke-ſtone, and then uſe it as before; alwayes noting to keepe warme clothes to the parties belly and ſtomacke. Take ½ a pound of Almonds to ſomething more then a quart of water,

For the Rupture.

Make Mutton pottage with theſe hearbes ſmall chopt, Plantaine, Dazie leaves, and roots of Sanicle (otherwiſe called, Mother in the wood) Scabious, of each a like quantitie, and a leafe or two of Comfrey; and if he bee bound, then ſeethe in his broth twice in the weeke *Polipodium* of the Oake; let him eat this pottage two or three dayes; and let him drinke faſting, and laſt at night, a quarter of a pinte of Poſſet-ale, wherein hath beene ſod the herbes above-named, and lay upon the place of the Rupture, a plaiſter of the above-named herbes: but a double quantitie of Sanicle or more, mixt with waxe, ſheepe or deere-ſuet. After his Poſſet-ale, let him lye upon his backe halfe an houre at the leaſt.

For a Purge.

Polipody roots.	of each foure ounces.
Sena.	
Sarſaparilla.	
Hermodactilles.	
Madder-roots,	

Agrimony.	of each halfe an ounce.
Scabious.	
Nutmegs.	
Licoras.	
Fennell-ſeeds.	
Cinamon.	

Macis one quarter of an ounce.

Theſe aforeſaid are to be ſteeped in ten quarts of white-wine, and to ſtand ſeven dayes, and then to take it faſting, morning and evening.

Note for the underſtanding of ſuch weights as are here expreſſed, that a Scruple containes twenty Barley-cornes: a Dramme containes three Scruples: and that one Ounce containes eight Drammes.

What be the cauſes of hot and burning diſeaſes?

The cauſes of hot infirmities be ſixe. The firſt are the motions of the minde: as wandring love, anger, feare, ſorrow, and ſuch like: the ſecond, the motions of the body; as, immoderate carnall copulation, vehement labours, ſtrayning, hard riding: the third, long ſtanding, or ſitting in the ſunne, or by the fire; the fourth, cloſing or ſtopping of the pores; which happeneth by immoderate anointing, bathing, or otherwiſe thickning the ſkinne: ſo that the holes whereby the ſweat and fumes doe paſſe out, bee ſtopped: the fiſt putrefaction of humours by diſtemperature of meates and long watchings: the ſixt and chiefeſt cauſe of hot and burning ſickneſſes, is the uſe of hot things wantonly taken into the body, as ſpiced meates, ſtrong drinke, wine, *Aqua vitæ*, balme water, and ſuch like, which they call cordiall, bringing at the firſt preſent eaſe unto cold diſtempers, but afterwards in continuance of time, being uſed every day, and perhaps in warme weather, they cauſe ſtrange ſymptomes unto the takers, as violent fits, the Mother, ſwooning, weeping, and gnaſhing of teeth, like the paines of hell. And this puniſhment chanceth but deſervedly unto ſuch careleſſe wantons, which give themſelves over to ſuch prepoſterous orders. To theſe I may adde the gluttonous taking of *Tobacco*, uncorrected, and unadviſedly uſed at unſeaſonable times. Little doe our debauched Gallants thinke, that *Tobacco* is a vehement, dry and hot medicine, a biting and griping enemy unto the cholericke or melancholike conſtitution, and above all, a very poyſon unto young people, whoſe naturall heat, true, and truely bred, will quickly turn into a heat unnaturall, when their braines and principall animall powers are beſooted, or rather beſmoked with this fiery fume, ſo that all our cooling waters of endive, ſuccory, nor yet all the water of the river *Thames* ſhal be able to allay this parched heat and helliſh inflamatiō conceived by the immoderate taking of *Tobacco*. For this is a ſentence worthy to bee written in letters of gold, that, *It is not a violent heate, but a milde oylie warmth, which helpes concoction, and nouriſheth the body.*

The heate haſtily got by *Tobacco and ſtrong drinkes*, laſteth but a little ſeaſon, the other conſiſting in radicall moiſture, milde and temperate, like lukewarme milke, comes onely by naturall growth, by tender watrings, and lengtheneth life.

What be the cauſes of cold infirmities?

The cauſes of cold infirmities be eight: the firſt is, the cold aire: the ſecond is, too much repletion: the third is, want of good meate: the fourth is, the uſe of cold things: the fift is, too much quietneſſe: the ſixt is, opening of the pores: the ſeventh is, oppilation in the veines or arteries: the eight is, unſeaſonable exerciſe.

What is the chiefeſt cauſe of death?

The chiefeſt and unavoidable cauſe of our deaths, is the contrarietie of the Elements, whereof our bodies be compounded. For the qualitie, which is predominant over the temperature (or mediocritie) beginneth to impugne and fight with his contrary, which is more weake, untill it ſee the utter diſſolution of the ſame.

Of the Age of Man.

CHAP. 2.

Into how many Ages is mans life divided?

MAns life, by the computation of Aſtrologers, is divided into ſeven Ages: over every one of which, one of the ſeven Planets is predominant: the firſt Age is called Infancie, which continueth the ſpace of ſeven yeres. And when the Moone raigneth, as appeareth by the moyſt conſtitution, of children, agreeing well with the influence of that Planet.

The ſecond Age, named Childhold, laſteth ſeven yeeres more, and endeth in the fourteenth of our life. Over this Age, *Mercurie* (which is the ſecond ſphere) ruleth; for then children are unconſtant, tractable, and ſoone inclined to learne.

The third Age indureth eight yeeres, and is termed the ſtrippling age: It beginneth at the fourteenth yeere, and continueth untill the end of the two and twentieth. During which time, governeth the Planet *Venus*: For then wee are prone to prodigality, gluttony, drunkenneſſe, lechery, and ſundry kindes of vices.

The fourth age containeth twelve yeeres, till a man bee foure and thirty, and then is he named a young man. Of this Age the *Sunne* is chiefe Lord: Now a man is wittie, well-adviſed, magnanimious, and comming to know himſelfe.

The fift Age is called mans Age, and hath ſixe and twenty yeeres for the continuance thereof, ſubject to *Mars*, for now a man is ſtout, covetous, and worldly.

The ſixt Age hath fourteene yeeres, that is, from threeſcore, till threeſcore and fourteene. This Age is termed *Viridis ſenectus*, that is, flouriſhing old Age: of which *Iupiter* is maſter, a Planet ſignificant of equity, temperance and religion.

The ſeventh and laſt (by order) of theſe Ages, continueth the reſidue of a mans life: this age, by the meanes of that Planet *Saturne*, which is melancholike and moſt ſlow of all other, cauſeth man to be drooping, decrepit, froward, cold, and melancholike. It is alſo a thing worthy to be noted, that a man of threeſcore yeeres, borne in theſe cold Countries, is loftier then a Southerne man at 50. I meane, then he that is borne from the 40. deg. Southward.

Why did men live longer before the flood, then they doe now?

The principall reaſon why men in thoſe dayes lived longer then we doe, is, becauſe they had not then any of the cauſes, which ingender in us ſo many maladies, whence conſequently iſſueth death: their lives were upholden by the courſe of the heavens, with the qualities of the Planets and ſtars, being at that time farre more glorious and gracious then now. There were not ſo many Meteors, Comets, and Eclipſes paſt, from whence now divers and innumerable circumvolutions proceed.

We muſt alſo underſtand, that our firſt Parents were created of God himſelfe, without any other inſtrumentall meanes. And againe, the earth in thoſe dayes was of greater efficacie to bring forth neceſſaries for mans uſe, then it is in this crooked and out-worne age. The ſoyle was then gay, trim, and freſh: whereas now by reaſon of the innundation (which tooke away the fatneſſe thereof) it is barren, ſaltiſh and unſavorie.

To conclude, they knew the hidden vertues of hearbs and ſtones, uſing great continence in their dyets and behaviours: they were ignorant of our delicate inventions and multiplied compounds: they knew not our dainty cates, our marchpanes, nor our ſuperfluous ſlibber ſauces: they were no quaffers of Wine or Ale, nor were they troubled with ſo many cares, nor with paſſions of Enuy and Malice.

Tell me the certaine time, wherein man muſt of neceſſity dye.

To die once, is a common thing to all men. For that was ordained as a puniſhment of *God* for our fore-parents, when with longing and luſtfull thoughts they tranſgreſſed his commandement in the Garden of triall: but to tel how, and at what time, that is a ſecrecie never diſcloſed to any creature. Such as the mans life is, ſuch is his death. A Righteous man dieth *righteouſly*. But a wicked man hath a wicked end, dying without repentance. Death is a ſudden and ſullen gueſt, never thought on, before he apprehendeth us as his ſlaves. When we thinke our ſelves ſafely mounted on the pinacle of worldly felicity, he unawares ſuppreſſeth us rudely, and ſmiteth us deadly.

For which conſideration, O mortall men, lead your lives uprightly, hearken not unto the counſels of contentious perſons, nor like greedy Cormorants, ſnatch up other mens rights.

Above all things, *Remember thy Creator in the dayes of thy youth, or ever the evill dayes doe come, or the yeares approach, wherein thou ſhalt ſay, I have no pleaſure in them: or ever the Sunne become darke, or the Light, or the Moone, or the Starres, or the Clouds returne after the raine: when the keeper of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves: when the grinders ſhall ceaſe, becauſe they are few: when they ſhall waxe darke that looke out by the windowes: when the doores ſhall be ſhut without by the baſe ſound of the grinding, and thou ſhalt riſe up at the voyce of the bird, and all the daughters of ſinging ſhall bee abaſed: when men ſhall feare both in high places and in the ſtreets; when the Almond ſhall flouriſh, and the Graſhopper ſhall be a burthen, and concupiſcence driven away. While the ſilver cord is not lengthened, nor the golden Ewer broken, nor the Pot broken at the Well, nor the wheele broken at the Ciſterne,* Eccleſiaſt. chap. 12.

What is Salomons meaning by this darke Riddle?

This wiſe King obſerving the careleſneſſe and unthankfulneſſe of mankinde toward their *Maker*, adviſeth them to ſerve him while they are young & able, and not to deferre repentance untill old age. To which agreeth that of *Syrach*: *Goe to the Phyſician before thou be ſicke. Call upon God* ſaith *Salomon while thou art ſtrong, or ever the evill dayes doe come upon thee*, that is, before decrepit old age, which is ſubject to a world of evils, doe ſteale upon thee; *Or ever the Sun become darke, or the light, or the Moone, or the Starres*; that is, before the ſight begins to waxe dimme, which now gives light to thy body, as the Sunne to the world. *Or ever the Clouds returne after the raine*; that is, *before ſtarke blindneſſe as a blacke cloud*, ſeaze upon thy eyes, after they haue ſhed many a wofull teare, and quite waſted their Chriſtalline humour. *When the keepers of the houſe ſhall tremble*; that is, when the hands and armes, being the defence of thy body, ſhall ſhake with the palſie, and faile of their proper functions: *When the ſtrong men ſhall bow themſelves*; that is, when the legges, which even now ſtood up as ſtrong props and pillers to thy body, ſhall bend & become weake. *When the grinders ſhall ceaſe, becauſe they are few*; that is, when the teeth, which grinde and chew the meat, ſhall rot and faile

When they ſhall waxe darke which look out by the windowes, that is, when thy vitall powers and thy lively ſenſes which now looke out and breathe by the windowes and pores of thy body, ſhall diminiſh and become darke. *When the dores ſhal be ſhut without, by the baſe ſound of the grinding,* that is, when thy mouth ſhall be ſo faint and narrow, that it cannot open without much adoe by the feeble noiſe of thy toothleſſe gummes. *When thou ſhalt riſe up at the voyce of the Bird,* that is, when thou ſhalt not be able to ſleepe by reaſon of age, but riſe up at the crowing of the Cocke. *When the daughters of ſinging ſhall be abaſed,* that is, when thy eares can no longer attend to muſicall inſtruments, by reaſon of deafeneſſe. *When men ſhall feare both in the high places and in the ſtreetes,* that is, when thou ſhalt be afeard to climbe up, and alſo ſhalt ſtumble on the plaine. *When the Almond ſhall flouriſh,* that is, when thy head ſhall grow with a white fleece. *When the graſhopper ſhall be a burthen,* that is, when thy legs are ſo gowty & crazed, that thou canſt not beare the leaſt weight of a worme. *When concupiſcence ſhall be driven away;* that is, when thou ſhalt have ſmall appetite to thy meate. *Or ever the ſilver cord be lengthened;* that is, before thy knotty backbone be ſtretched forward by reaſon of the ſupple marrow thereof. *Or the golden Ewer be broken;* that is, before the heart that ſpouteth life to all the veins, the firſt that lives, the laſt that dieth, be quite extinct; and before *the cheſt of gall* bee altogether ſplit. *Or the pot broken at the Well,* that is, the ſtomack & the *great veine,* that can receive no more nouriſhment or heat from the *Liver. Or the wheele broken at the Ceſterne;* that is, or ever the nervous panacles belonging to the veſſell of urine or bladder, become ſo weake, that it holds out no longer. A very perfect deſcription of old age.

Which be the moſt dangerous yeeres in mans life?

The ancient *Sages,* by curious notes have found out, that certaine yeeres in mans life be very perillous: theſe they name climactericall or ſtayrie yeeres, for then they ſaw great alterations. Now a climactericall yeere is every ſeventh yeere: the reaſon is, becauſe then the courſe of the

Planets returne to *Saturne*, who moſt commonly is cruell and noyſome unto us: And when the Moone, which is the next Planet unto us, and ſwifteſt of courſe, paſſeth almoſt every ſeventh day into the contrary ſigne of the ſame qualitie, from whence ſhe came forth, and there-hence bringeth the criticall daies: ſo *Saturne*, which is the Planet furtheſt from us, and ſloweſt of courſe (for he reſteth in one ſigne ſo many yeeres, as the Moone doth dayes) bringeth theſe climactericall yeeres, and cauſeth ſundry mutations to follow. Hence is it, that in the ſeventh yeere children do caſt and renew their teeth. In the fourteenth yeere proceedeth their ſtripling age: and betwixt that and the fifteenth yeere, there fals out in the body a tumultuous hurly-burly, or wambling commotion of humors, which in ſome break out into ſcabs or hot watry iſſues, in others into kindes of Agues. In the one and twentieth, youth: And when a man hath paſt ſeven times ſeven yeeres, *to wit*, nine and forty yeeres, he is a ripe and perfect man. Alſo, when he attaineth to ten times ſeven yeeres, that is, to the age of threeſcore and tenne, his ſtrength, and chiefeſt vertue begins to fall away. And againe, every ſeventh yeere was by Gods owne inſtitution pronounced hallowed: And in it the *Iſraelites* were prohibited to manure their grounds, and to plant Vineyards.

Aulus Gellius mentioneth, that the Emperour *Octauian* ſent a Letter unto his ſtep-ſonne, to this effect: *Reioyce with me, my ſonne, for I have paſt over that deadly yeere and enemy to old age, threeſcore and thrie.* In which number the ſevenths and ninths doe concurre.

The fine & fiftieth yeere is very dangerous to men borne in the night ſeaſon, by reaſon of the doubled coldneſſe of *Saturne*. And the threeſcore and third yeere is very perillous to them that be borne in the day time, by reaſon of the dryneſſe of *Mercury* and *Venus*. It is alſo obſerved, that the nine and fortieth yeere compoſed of ſeven times ſeven is very dangerous.

Others againe of our late Criticks collect by experience, that in the ſeventh yeere more unnaturall ill humours are ingendred, then the true & naturall conſtitution of the body can poſſibly digeſt, becauſe the liver & heart being the radicall fountaines of the bloud, by little and little are ſo corrupted within the compaſſe of ſixe or ſeven yeers, which cannot chuſe but at the laſt breake out, like the Paroxiſmes, or fits of an Ague, tertian or quartane, in ſome kinde of bodies at the ſeventh yeere, and in others of a ſtronger ability, at the ninth yeere. So when theſe ſteps are paſt, the liver and heart doe prepare humours for the yeeres or ſteps following, untill it burſt out into a remarkable event.

Finally, whenſoever any man entreth into theſe climactericall yeeres (if certaine tokens of imminent ſickneſſe doe appeare, as weariſomneſſe of the members, griefe of the knees, dimneſſe of ſight, buzzing of the eares, lothſomneſſe of meate, ſweating in ſleepe, yawning, or ſuch like) then let him inceſſantly pray and beſeech God to protect and guide his heart; let him be circumſpect and curious to preſerve his health and life, by Art, Nature, Policie, and Experiments. Or if no imminent cauſe appeare, let him purge aforehand, the better to prevent the increaſe of humours.

Which be the Criticall dayes?

The *criticall dayes* are the firſt and ſeventh of *Ianuary*. The third and fourth of *February*. The firſt and fourth of *March*. The eighth and tenth of *Aprill*. The third and ſeventh of *May*. The tenth and fifteenth of *Iune*. The tenth and thirteenth of *Iuly*. The firſt and ſecond of *Auguſt*. The third and tenth of *September*. The third & tenth of *October*. The third and fift of *November*. The ſeventh and tenth of *December*.

Which humours are predominant in the night ſeaſon, and which in the day time?

Every one humour raigneth ſixe houres. Bloud is predominant from nine a clock in the night, untill three a clock in the morning. Choler from three a clock in the morning till nine. Melancholy ruleth from nine a clocke in the morning, till three in the evening. Likewiſe flegme governeth from three in the evening, untill nine a clocke at night; So that flegme and melancholy do raigne at night, and bloud and choler in the day time. Alſo bloud hath his dominion in the Spring time; choler in the Summer, melancholy in Autumne, and flegme in Winter. For which reſpects, I adviſe you (if perchance you fall into a diſeaſe) to mark well in the beginning of your ſickneſſe, the houre and humour then raigning, that thereby you may the ſooner finde out remedy. In concluſion, you muſt conſider of the criticall dayes: in which great alterations either towards your recovery, or towards your further ſickneſſe will enſue. Moſt commonly the criticall day hapneth the ſeventh, the foureteenth, the one and twentieth, or the eight and twentieth day from the beginning of your ſickneſſe. Notwithſtanding according to the courſe of the Moone, the fourth day, the eleventh, the ſeventeenth, and the foure and twentieth day from the beginning of your ſicknes, will foretell you whether you ſhall amend or waxe worſe.

Of the foure Humours.

CHAP. 3.

What is an Humour?

AN Humour is a moiſt and running body, into which the meat in the Liver, is converted, to the end that your bodies might be nouriſhed by them.

What is the nature of the ſanguine Humour?

The ſanguine Humour is hot, moiſt, fatty, ſweet, and ſeated in the liver; because it watereth all the body, and giveth nouriſhment unto it: out of which likewiſe iſſue the naturall ſpirits, like unto ſmall and gentle windes, that ariſe out of Rivers and Wels.

What is the Flegmaticke humour?

The Flegmaticke humour is of colour white,ſomewhat brackiſh, like unto ſweat, and properly placed in the kidneyes, which draw to themſelves the water from the bloud, thereby filling the veines, inſtead of good and pure bloud.

What is the Cholericke?

The Cholericke humour is hot and fiery,bitter,and like unto the flowre of wine. It ſerveth not onely to cleanſe the guts of filth, but alſo to make the liver hot, and to hinder the bloud from putrefaction.

What is the Melancholicke humour?

The Melancholicke humour is the very grounds, lees, feces,or neceſſary dregs of pure and perfect bloud,in colour bright and ſhining like unto molten gold, ſomewhat inclining to purple, little in quantitie,but great in operation: For as *Ariſtotle* ſaith in his *Problemes*, *Melancholicke* men are moſt witty, and endowed with ſharper and deeper underſtanding then any other: which, as I take it, happens unto them, becauſe their ſpirits ſpring from this humour, well united and compacted; not unlike unto the ſpirits of wine well diſtilled, which are drawne out of the grounds and lees of pure wine: this kinde of *Melancholy* is in every man living more or leſſe, and flouriſheth naturally in the Spleene.

What kinde of Melancholy *is that which hurts the body?*

That which is like coale or parched earth, which is not the grounds of perfect bloud, but a certaine earthy, aduſt, burnt, or ſcorched matter, ariſing out of the generall aduſtion and corruption of the foure humors,or at leaſt, out of the aduſtion of any one of theſe. For ſometimes unnaturall *Melancholy* is ingendred either of cold flegme over-hardened, or of yellow choler over dried, or of naturall *Melancholy* it ſelfe,which is the worſt of all. The diverſities of effects,proceeding from this kinde of naturall humour, moved the ancient Phyſicians to diſtinguiſh *Melancholy* into three ſorts: whereof the firſt proceedeth from the annoyed braine: the ſecond commeth, when as the whole conſtitution of the body is melancholicke: the third ſpringeth from the bowels, but chiefly from the ſpleene and liver. This is called the *Hypochondriake* or *windy Melancholy*, begotten of raw and corrupted humours, which make us puffe and ſwel with idle thoughts.

Shew me a dyet for melancholicke men:

Firſt, they muſt have lightſome chambers, and them often perfumed. Secondly, they muſt eate young and good meat, and beware of Beefe, Porke, Hare, and wilde beaſts. Thirdly, let them uſe Borage, Marigold, and Bugloſſe in their drinke and broths. Fourthly, Muſicke is meete for them. Fifthly, they muſt alwayes keepe their bodies looſe and ſoluble. And if neceſſity urge them to take any purgative Phyſicke, let them beware of violent Purgations, and proceed by little and little, with gentle meanes.

The fifth Section.

Of the wicked Motions of the Minde.

CHAP. I.

What be the Paſſions of the Minde?

THe Paſſions, Motions, or Perturbations of the ſoule, which otherwiſe may be called the accidents of the ſpirit, are ſtrange or ſudden inſurrections and rebellious alterations of a tumultuous troubled ſoule, which withdraw it from the light of reaſon, to cleave and adhere unto worldly vanities.

Wherein conſiſts the cure of the ſpirituall maladies?

As the cure of the bodies griefes conſiſts chiefly in the knowledge of thoſe cauſes which engender them:ſo in like manner,for the cure of ſpirituall maladies, we muſt ſearch out the cauſes from whence they do proceed. And as the cauſes of the bodies griefes are two, outward and inward: ſo the cauſes of ſpirituall diſeaſes are likewiſe two, outward and inward. The outward are diſgraces, injuries, hatred, miſery,loſſe of honour,and ſuch like accidents: which we call outward; becauſe they ariſe out of our bodies, able to ſtirre up a world of troubles in our ſpirits. The inward cauſes of ſpirituall maladies are two-fold: the one corporall, which preſently at the firſt bickering do torment the body: the other meerly ſpirituall, rightly termed the paſſions of the ſoule,which torment the ſoule it ſelfe. The Phyſician therefore that will cure theſe ſpirituall ſickneſſes, muſt invent and deviſe ſome ſpirituall pageant, to fortifie and help the imaginative facultie, which is corrupted and depraved; yea, hee muſt endevour to deceive, and imprint another conceit,whether it be wiſe or fooliſh,in the Patients brain, thereby to put out all former phantaſies.

Of the chiefeſt paſſions of the Soule.

CHAP. 2.

Which are the chiefeſt paſſions of the ſoule?

The chiefeſt ſpirituall paſſions are voluptuous Love, Iealouſie, Anger, Choler, Revenge, Sorrow, Feare, and envy.

What is Love?

Love is an affection, whereby the minde luſteth after that which is either good indeed, or elſe that which ſeemes unto it to be ſo. Among other cauſes which beſot men towards this affection of Love, I finde Idleneſſe to be one of the principall, which being taken away, the force of love preſently decayeth, according to that of the Poet:

Otia ſi tollas, periere Cupidinis arcus.

Next, I finde that mortification of the fleſh, weakeneth nature, and conſequently ſubdueth luſt. Laſt of all, time and age do conquer this tyrannous motion: but indeed the Grace of God, which enlighteneth the eyes of our underſtanding, to regard and meditate on the holy Scripture, is the moſt ſoveraigne and comfortable water of life, which cooleth and allayeth the fiery ſtings of unlawfull love.

What is the cauſe of Love?

The cauſe of Love among fooles is beautie: but among good men, the vertues of the minde are the principles of Love, for they are everlaſting: and when all other things, as beauty and riches do decay, yet they become more freſh, more ſweet, and ineſtimable then before. Hence it is, that we are counſelled to chuſe wives, not by our eyes, but by our eares; that is, not by prying into their faireneſſe of bodies, but by inward contemplating of their honeſt deeds and good huſwiveries. Ordinarily the moſt beautifull and goodly ſort of men, and ſuch as are deckt with bodily gifts, are moſt deformed and vicious in their ſoules. There is alwayes a great combat betwixt chaſtitie and beauty, ſo that we ſeldome ſee faire women to be honeſt matrons: the reaſon is, becauſe they preferre the phantaſticall pleaſures of their bodily ſenſes, before the true and right noble vertues of the minde. Such (as the *Spaniard* ſaith) are like an apple, which is faire without, and rotten within: *La muger hermoſa es como la mancana, de dentro podrida, y de fuera galana.*

Shew me ſome other meanes to remedy the ſtings of unlawfull love.

Foraſmuch as examples are the moſt familiar meanes to edifie and arme a diſeaſed minde againſt the aſſaults of inviſible temptations, I will lay down ſome, which our moderne Writers have recorded for true. The Paſſion of Love hath been ſo violent and vehement in ſome, that the wiſeſt, as *Solomon*, hath turned to be Idolaters: and brave Martialiſts, as *Hercules*, and others, have become fooles and mad men. Saint *Auguſtine, Lib.* 11. *Trinitat. cap.* 4. rehearſeth a ſtory of one in his time, that had ſuch a ſtrong and ſtrange apprehenſion of his miſtreſſe body imprinted in his braine, that he imagined himſelf really preſent with her, and committing of carnall copulation with her ſo ſenſibly, *Vt ei ſe quaſi miſceri ſentiens, etiam genetalibus flueret*; that I may uſe his owne words.

For the cure of this beaſtlike and ſlovenly ſinne, I will content my ſelf with three famous examples.

There dwelt in *Alexandria* a dame of great beauty, and of greater learning, called *Hippatia*, which publickly read unto Schollers. It came to paſſe, that one of her chiefeſt Schollers became ſo inamoured of her, that the ardent deſire of love compelled him to diſcover unto her his paſſion; entreating her to pity his languiſhing ſtate. *Hippatia*, a very wiſe woman, and loth to caſt away ſo worthy a Scholler by a cruell diſdaine, bethought her ſelfe of this ſubtill and ſudden remedy: ſhe out of hand provided her of a filthy, bloudy, and matry ſmocke: and after ſhe had invited him to her chamber, faining her ſelfe willing to give him contentment, ſhe tooke up her petticote, and ſhewed him her flowry contagious ſmocke, ſpeaking unto him after this manner: My friend, I pray thee ſee here how thy judgement hath beene abuſed; ſee what thing thou loveſt ſo precious: examine more ſtraightly, what motive induced thee to love ſuch filthy trumpery, over-caſt and diſguiſed with a glozing beauty. At theſe words, the young man began to be aſhamed, to repent himſelfe, and thenceforth to become more wiſe and ſober.

It is reported of that great Scholler *Raimundus Lullius*, that falling in love with a faire Gentlewoman, he preſſed her very earneſtly to reſpect him. She, to diſpatch and to eaſe his paſſion, concluded to lye with him: but when ſhe came, ſhe preſently ſhewed him her left dugge moſt ugly to behold, by reaſon of a canker which had almoſt rotted it. At which hideous ſight, his courage ſuddenly quailed, and cooled in ſuch ſort, that his luſtfull love was converted into a charitable love, to ſtudy for ſome extraordinary Phyſicke to helpe her.

A Lawyer of *Tholouza* for his further learning having travelled into *Italy*, was at length inſnared with love at *Venice*; Wherupon he often paſſed by the doore of his miſtreſſes houſe, and made many tokens of his good will towards her. He attempted by the aſſiſtance of Bawds, to corrupt her with gifts, and in the end with much ado, hee found meanes himſelfe to impart his love unto her. The Gentlewoman with bitter threatning repulſed him. All which could not cauſe him to deſiſt from his idle enterpriſe, ſo unbrideled was his affection, ſo violent his motion. But at the laſt perceiving his purpoſe fruſtrate and hopeleſſe, he fell into a franticke humour, and one morning among the reſt, in the *Church* of *Saint Marke*, caſting himſelfe through the Guard, he endevoured to murther the Duke; but this amorous foole, as *God* would have it, was reſiſted, and led into priſon. The matter was examined very ſtraightly, and at the laſt it was found that Love had made him mad. The wiſe *Senate* upon grave deliberation diſmiſſed him, committing his cure to that famous Phyſician *Fracaſtorius*, who at that time dwelt in *Venice*. This learned man undertaking his charge and cure, diſguiſed a Courtezan like the Gallants miſtriſſe, to lye with him a whole night, and to yeeld him his amorous contentment, untill he was weary. Then he cauſed him to be well covered with clothes, till he fell into a ſweat. His phanteaſie and luſt being thus partly pleaſured, he proceeded to other means, to purge him of his melãcholike humors, ſo that at length he reſtored him to his former ſtate. I write not this as the intent it ſhould ſerve for a preſident (the ſame being diameter-wiſe repugnant to our *Makers* commandement) but becauſe our Phyſicians ſhould counſell the youthfull amorous to marry, rather then to burne in unlawfull deſire: and the amorous married to content himſelfe with the wife of his youth, giving her due benevolence, & ſatisfying his burning luſt upon her body, whom *God* hath joyned with him for that purpoſe for ſurely, by this carnall copulation, the vaporous fumes of the ſeed are taken away from the Patient, which do infect his braine, and lead him into melancholy. By how much the more and longer they continue in the body, ſo much the more thoughts do they ingender, which at laſt will turne to folly or madneſſe.

What is Iealouſie?

Iealouſie is a doubtfull quandary of the minde, for that the ſoule ſuſpects a corrivall or copartner in the thing beloved. Our ignorance in diſcerning ſpirits, and the diſcording tunes of our ſoules affections, occaſion this ſtrange breach, or ſuſpicious ſcruple in our conſciences. Wherfore ye husbands, begin betimes to admoniſh your wives of the ſoules ſalvation: let not their pride draw you to conſume your meanes in *London*, nor to converſe with courting temporizers.

Exeat ex Aulâ qui velit eſſe pius.

Let no day eſcape without praiers and thankſgiving unto the *Lord*. Ioyne together as true yoke-fellows in *Gods* ſervice, daily proſtrating your ſelves before his omniſcient preſence, leſt Satan creepe into your careleſſe hearts, and miniſter juſt cauſe of Iealouſie unto you: If the head gets in, the whole body ſollows. If the head be well, the body can hardly be diſtempered: ſo if Husbands do their duties towards *God*, their Wives will imitate them in time, and conforme their lives according to the ſquare of unity. O noble unitie, which ſhapeſt this individuall vnion betwixt man and wiſe, not onely in their bodies conſtitutions, but in their ſouls conjunctions, firme, ſtable, never to be removed: Bone of my bone, fleſh of my fleſh;

Tu noſtra de carne caro, de ſanguine ſanguis,
Sumptaq; de noſtris oſſibus oſſa geris.

As *Adam* ſpake to *Evah*. Away therefore ye jealous *Italiſts* with your golden locks, with your artificiall chaines, with your ſtraight mewings. If *Paſiphaa* cannot have the company of a man, ſhe will yeeld her body to a wanton Bull. If *Ariſtoes Queene* be reſtrained one way, ſhe will ſatisfie her appetite another way with a deformed Dwarfe: *Qui era tanto dotto, per mettre la Regina ſotto.* There is no locke nor chaine comparable unto the feare of the *Lord*, whoſe wrath is a conſuming fire. The very thought of *Hels* torment terrifies the conſcience more then all the worldly devices of fleſh and bloud.

Of Anger.

Chap. 3.

What is Anger?

ANger is a vehement affection, becauſe it ſees things fall out contrary and croſſe-like to reaſon: at leaſt the angry man is ſo conceited. But for the ſuppreſſing of this mad fit and ſcolding fury, let the Patient avoid ſtrong drinkes and ſpiced meates, which doe inflame the bloud, and over-heat the bodies furnace.

Why doe ſome looke red, and others pale, when they be angry?

Some when they are angry, become red, becauſe their bloud aſcendeth up into the head: and theſe are commonly of a ſanguine complexion, & not ſo much to be doubted. Others waxe pale when they are angry, becauſe the bloud is retyred unto the heart, whereby they become full of heart, and very dangerous. And theſe are of a mixt complection, or melancholike.

What is Choler?

Choler is a fiery paſſion of the minde, becauſe it ſeeth all things fall out contrary to expectation: there are two ſorts of choler abounding in every man, the one open, the other hidden: whereof this latter is more dangerous: From both of them, being terrible ebullitions and motions of the ſpirit, all the body, the bloud, and humours become heated and chafed: inſomuch that they grow to be ſulphureous, kindling of fiery Fevers, Pleuriſies, gall in the ſtomacke, yellow Iaundiſes, tumours, *Eriſipelaes*, itch, and innumerable other maladies, as well externall as internall; whoſe chiefeſt and ſpecifique cure conſiſteth in that Chriſtian vertue *Patience*. As for other Phyſicke to coole the violence thereof I leave to another place.

What is revenge?

This Infirmity aſſailes a paſſionate ſpirit after ſome proffered injury, and wiping durt with durt, exaſperates it ſelfe.

> *I will, quoth* Will, *revenged be:*
> *Not ſo, quoth* Wit, *be rul'd by me.*

What is Sorrow?

Sorrow is an affection of the minde, whereby it is oppreſſed with ſome preſent evill, & languiſheth by little and little, except it finde ſome hope or other to remedy the griefe thereof. It filleth up the purer faculties of the ſoule, cauſeth a man to fall into a Conſumption, and to be weary of the world, yea, and of himſelfe.

How many kindes of Sorrowes are there?

There be two kindes of Sorrowes: the one deepe and heavy, the other ſhort and temporary. The former is properly termed *Sorrow*, the latter, *Mourning*. Their cauſes are outward and inward: the outward are grievances which happen upon divers occaſions, either for the loſſe which Husbands receive by reaſon of their Wiues deaths; or by reaſon of ſome deare friends death, which in nature wee love extremely; or elſe by reaſon of the ſhipwracke or diſcredit of our name, fame, and goods. To theſe outward cauſes I adjoyne the depraved dyet of the melancholike, which ingender melancholike humors: as thoſe evil weeds and ſeedes, which our Farmers gather among their corne, grinding the ſame with the reſt, into bread or malt. Out of theſe corrupt ſeedes, malignant vapours ariſe up into the head, which intoxicate the braine, whirling about the imaginative facultie, ſtraying up and downe along the memory, and eclipſing the light of the underſtanding. The inward cauſes ſpring from melancholike or burnt bloud, contained within an inflamed braine, and there-hence tainting the veines and whole body. Of this blacke and inraged bloud, which originally proceeds from the diverſities of vapours or exhalations, there grow diverſities or divers ſorts of Sorrowes, which diverſly worke upon the functions of the imaginations.

For if it be true, that the ſoule is in the bloud, & diſperſed thorow every part of the ſame, (as God is wholy in the world, and wholy in every part of the ſame) then ſurely muſt it follow, that the variety of the bloud doth change and diverſifie the underſtanding, and alſo that the acts of the underſtanding ſoule, doth change the humours of the body: ſo that out of theſe diverſities of tainted humours, there are ingendred ſtrange and wandring phantaſies, cauſed by reaſon of ſuch blacke bloud, ſmoake, and ſweat, which is crept into the humour of melancholy.

Some of extreme ſorrow, have turned mad, famiſhing thẽſelves to death: ſome imagined thẽſelves to be Vrinals of glaſſe, expecting when they ſhould be broken through ſome accident: ſome thought that they were become Owles, and therefore feared to be ſeene abroad in the day time. Among theſe ſorrowfull ſorts, I cannot but remember a Gentleman of *Venice*, with whom I was familiarly acquainted at the Citie of *Nova-palma* in *Italie*, about twenty yeeres paſt. This Gentleman, by reaſon of croſſes, having fallen into a ſorrowfull diſcontentment, began to ſcorn all them of his ranke, & grinding the world as it were into oat-meale, would either be *aut Cæſar, aut nihil*, either a Monarch, or a Mole-catcher. And to this end he ſtudied by what means he might aſpire to the Empire. At the laſt, having wearied his braine with the loſſe of many a nights ſleepe, to his bodies dyes annoyance, he imparted his minde unto mee: whereupon, to put him out of dumpes, by degrees, I aduiſed him to leave off his ſolitary walkes, and to betake himſelfe to ſome outward exerciſe, thereby to baniſh away and withdraw his inward thoughts, or rather doating Dreames: This counſell of mine, he accordingly followed for a time: but at length he fell into his wanton phantaſies, & perſiſted ſo ſtrongly therein, that he wrote very learned Letters and patheticall unto the *Electors*, for his advancement into the throne *Emperiall*, very earneſtly ſoliciting mee to become his Agent in the buſineſſe.

What is the reaſon that men imagine ſuch impoſſible and vaine things?

When *God* withdrawes his *Spirit* from the ſinfull Sons of *Adam*, then the world, the fleſh, and the Diuell, glad of ſuch advantage and opportunity, doe mutually conſpire againſt them, and doe diverſly ſeduce their brittle thoughts and wils. Some they poſſeſſe with imaginations according to the courſe of the lives which they lead: Others imagine of ſorrow and diſcontentment, ſuch ſtrange matters, that not onely the ſpirit is aſſailed, as I have written, but alſo the body is aſſaulted, that it becomes unprofitable unto all ſeemely actions: and that ſo violently, that it procures and prefers Death it ſelfe.

Now ſince you have diſcourſed of naturall and Melancholike Sorrowes, tell me what harme happeneth by the other ſorrow, which we terme mourning.

This latter kind of ſorrow being accidentall, chanceth to our conceit by *Deſtiny*, which is no other then the wil of *God* the *Father*, limiting the end of all things by meaſure, number, and weight; not blind-foldly, as the Poets fained of Fortune, but neceſſarily and providently. Vpon the death of ſome deare and neer friend, our mindes are deeply touched, that we manifeſt the effects thereof, in our very outward countenance and apparell, by reaſon of the weakeneſſe of fleſh & bloud, which can in no wiſe brook a ſudden or violent alteration: but commonly ſuch mourning is ſhort and momentarie, according to that Maxime of the Philoſophers: *Nullum violentum eſt perpetuum.* No violent thing can laſt long. Which likewiſe may be confirmed by the obſervation of our outward habits.

Impletur lachrimis, egrediturque dolor.

The more teares we ſhed, the leſſe is our ſorrow; for teares cauſe wearineſſe, wearineſſe procures ſleepe, and ſleepe aſſwageth ſorrow, new objects alſo comming in by proceſſe of time to affect the Patient. Neverthеleſſe for all this, *neq; mihi cornea fibra eſt*, my heart is not ſo rigorous and hard, as to condemne utterly our mourning uſe, when we have loſt our deareſt friends; nay, I commend it highly, ſo that it be accompliſhed with moderation, and accompanied with Hymnes and Pſalmes to God for the honour of his mercy, with charitable Epitaphs for the memoriall of the deceaſeds honeſty, & with cheerefull almes-giving for a monument of Chriſtian charity. But what is the reaſon, that ſome weare blacke, and ſome white, at the funerall of their friends? The Morall is this, that the blacke betokeneth the corruption of the body: the white ſignifieth the ſoules freedome out of the bodies priſon. Happy is that ſoule, which can contemne the frailty of the fleſh, loathing to deface the handy-worke of God. Happy, I ſay, and fraught with true magnanimitie is that *Spirit*, which can make profitable uſe of this viſitation, not grudging, nor murmuring, nor mourning out of meaſure. Theſe reſtoratives I miniſtred to my ſelfe at the death of my deare *Wife*; who of late was ſuddenly ſtricken dead with *lightning*, as I have ſhewed at large in my worke, called *The Spirit of Detraction coniured and convicted.*

And becauſe I am fallen at this preſent into a mourning vein, I will reiterate my Chriſtian farewell and Epitaph, wiſhing that the ſame might become a preſident to an afflicted ſpirit in the like caſe: *Adieu, thou ſervant of Chriſt, thou Patterne of Pietie. Adieu, thou Map of Gods miracles. Adieu, my ioy, my love, my comfort. Adieu, and reſt thee henceforth among the heavenly Roſes: reſt in peace, for ever, free from the thornes* *of malice: Adieu deare Wife, for a while, and welcome, ſweet Ieſus my Saviour for ever.*

Dorcadis *hîc dotes, miti cum mente* Rebeccæ,
  Priſcillæq; *fides; Mens tamen una tribus.*
Corpus humus, mundus laudes, tenet ignea Eliæ
  Eliſias *tua mens,* Elizabetha, *rotas.*
Here Dorcas *deedes as ſtarrs doe ſhine,*
  Priſcillaes *faith here doth combine,*
With milde and kinde Rebeccaes *minde;*
  Yet but one ſoule to three aſſign'd.
Thy body earth, the world thy name,
  Thy ſoule by faith Elizian *fame.*
Elizabeth *eterniz'd gaines*
  Elias-*like in lightning waines.*

What is feare?

Feare is a griefe which the minde conceiveth of ſome evill that may chance unto it.

Why doe fearefull men looke pale?

The reaſon why fearefull men looke pale and wanne, is becauſe nature draweth away the heate which is in the face and outward parts, to relieve and comfort the heart which is well-nigh ſtifled and ſtopped up.

How many ſorts of fearefull perſons are there?

There be two ſorts of fearefull perſons; the one *Naturally* fearefull, the other *Accidentally* fearefull. Among thoſe which are naturally fearefull, I range *children*, who are ſubject to this paſſion, by reaſon of the ſudden commotion of the humours, and of the bloud deſcending into the ſenſitive organs, bedazeling their ſights with a falſe ſuffuſion. Likewiſe I place *aged* people in the number of the moſt naturally fearefull, which by the means of their over-ſpent natural moiſture, and waſted braines, doe againe play the babies, and as the *Latiniſts* ſay, *repuera ſcunt*; and as the *Greekes*, *δὶς παῖδες οἱ γέροντες*. Thirdly, I account *Women* by nature fearefull, whoſe ſexe, as the weaker veſſels, is much defectiue and impotent, in courage euer doubtfull, and diſtruſtfull almoſt of their owne ſhadowes. Fourthly, *ſuperſtitious* perſons, as *Papiſts*, who by reaſon of their fragilitie, and credulitie in beleeving the lying Legends and idle Tales of phantaſtike fathers, doe imagine more then is truth, and ſo doe forge a thouſand ſights in their braines. To theſe I adde the *melancholike*, as a kinde of humorous darke ſpirits, which becauſe they ſhoote inwardly, abhorring outward objects, doe feare the very noyſe of Reedes, and fall of leaves.

Now it is time that I diſcover ſomewhat of that *Feare* which is *accidentall*, no leſſe penitrating into the mindes of men, then that which is *naturall*, and chiefly when GOD doth manifeſtly cooperate and worke together with it, whereof no mortall man can well declare the ſolid and true cauſe. The firſt *accidentall* feare is that which befals to whole multitudes at once, yea, even to a whole campe of hardy ſouldiers: which kinde of feare is termed *Panick*, etomologized of *Pan*, becauſe he being *Bacchus* his Lievetenant in the *Indian* warre, with Art and politike ſtratagems, almoſt beyond wit, ſurprized them with great feare and wonder. Secondly, Malefactors terrified with the guilt of their *evill* conſciences, doe imagine a world of feares. And no maruell, ſeeing that all creatures ſerve to revenge ſinne committed againſt the Creator: *Offenſo Creatore, offenditur nobiſcum omnis creatura.* Sometimes this *accidentall* feare proceeds of ſickneſſe: ſometimes it comes by a falſe ſuggeſtion or alarum, as that feare wherewith a Gentleman of *Padua* was poſſeſſed, when his youthfull hayre in one night, converted into gray and hoary, onely by a falſe report, that he ſhould be put to death the next day after.

What is Envy?

Envy is a griefe ariſing of other mens felicity. It maketh a man to looke leane, ſwart, hollow-eyed, and ſickly. The oppoſite of this paſſion is Charity and the communion of the Lords Table.

Doe theſe affections hurt the ſoule as well as the body?

Yea doubtleſſe: for if the body be repleniſhed with theſe diſeaſes, the ſoule cannot be whole nor ſound. And even as vices cauſe diſorders & diſeaſes both in the body & ſoul: ſo likewiſe they cauſe the one to deſtroy the other, whereas there ſhould be an unity & harmony, not only of the corporall qualitie among themſelves, and ſo of the ſpirituall among themſelves, but alſo of their joynt qualities one with another. And no marvell, ſeeing that God hath ſowed and planted the ſeeds and ſparkes of affections (to move us) not onely into our ſoules, but alſo into our bodies.

How doe the temperature of the bodily affections, and the ſoules affections agree together?

There is great concord betwixt the bodies qualities, and the ſoules affections: inſomuch that as our bodies are compacted of the elementall qualities, namely, of moiſture and drineſſe, heat and cold: So among the ſoules affections are ſome moiſt, ſome dry, ſome hot, and ſome are cold: This we may ſee by inſtance made. The affection of mirth is hot and moyſt, whereas ſorrow is cold and dry. The one is proper to yong men, and the other to old men, who are cold and dry.

Of Diverſities among Men.

CHAP. 4.

Why is there ſo great a diverſitie among men?

There be divers reaſons alledged of this by men of divers profeſſions. Firſt, the Divines ſay, that originall ſinne & temptation of wicked ſpirits, make men vicious: Faith and Grace make them righteous and holy: Politicians and Stateſmen hold, that bad company & ill education, cauſe men to be ill diſpoſed: the Aſtronomer, he ſaith, that they which are borne under

Iupiter, ſhall be wiſe and fortunate, under *Mars*, Souldiers; under *Venus*, adulterers, under *Mercury*, Merchants, or very covetous, under *Taurus*, induſtrious, under *Libra*, juſt men, under *Aries*, wiſe Counſellors, under *Aquarius*, fiſhers. S. *Auguſtine* on the 63. *Pſalme*, tels of a Mathematician, who ſaid, that it was not a mans owne will which made a leacher, but *Venus*: a murtherer, *Mars*: not his owne proper will made him juſt, but *Iupiter*. Which operations of the Planets in a little treatiſe of mine, *de Sphærarum ordine*, among other Poems imprinted at *London*, 1598. I have touched after this manner:

Iupiter *innocuus*, Mars *prælia poſcit*, *amorem*
  Sparca Venus, Phœbus *diua regna refert*,
Mercurius *mores*, Saturnus *denotat iram*,
  Luna *canescentes ambitiosus vetat*.

The naturall Philoſopher averreth, that they who excell in imagination, are fit to be Linguiſts, Artizans, Poets, and Painters: the means to diſcry whether they be imaginative or no, is thus, if he be well conceited of himſelfe, if he loves to go richly attired, and oftentimes looketh in a looking-glaſſe, if he plaies well at Cheſſe, Cards, & Dice, &c. They that excell in underſtanding, are fit to be Iudges: they who have the facultie of memory, will prove good Attourneyes and practitioners in law and Phyſick. Phyſicians hold, that men be diverſly affected, according to the dyet which they uſe: as Veniſon, Conies, and Hares-fleſh, make men melancholicke, and conſequently envious and froward: thoſe meats which engender good bloud, make men of a ſanguine complexion and free-hearted. Exceſſe of meat make men riotous and drunkards.

They likewiſe affirme it for irrefragable doctrine, that ſuch as the bloud is, ſuch are the ſpirits (for they iſſue from the bloud it ſelfe) and ſuch as the ſpirits are, ſuch is the temper or diſtemper of the braine and heart; and ſuch as the braine is, well or ill diſpoſed, ſo alſo are the vertues of imagination, underſtanding, and memory, well or ill diſpoſed. By this it appeares, that the ſanguine complexion, by the purity of his blood, hath his braine & heart well tempered, his minde milde and kinde, but inconſtant and ſomewhat idle, his ſenſes cleare, his ſpirits light and active: As alſo where naturall melancholy raigneth, the party proves witty, wiſe, and conſtant: ſo on the contrary, where the bloud is depraved, the party is fooliſh, or an ideot; and where Melancholy is tainted, there the perſon is franticke, envious, or very froward.

There be alſo leſſons to conjecture by the outward habit and complexion, of the inward qualitie. The very countenance prognoſticates the effects of joy and ſadnes, of anger and mildeneſſe, of valour and feare, which the Poet remembred:

O quàm difficile eſt crimen non prodere vultu!

The very ſpeech likewiſe is a true Prophet of the minds myſticall carriage, as that in the *Scripture*; *Ex abundantia cordis os loquitur*. And the outward phiſiognomy of the body, in the moſt part is verified by our ancient rymes:

Faire and fooliſh, little and loud,
Long and lazie, blacke and proud:
Fat and merry, leane and ſad,
Pale and peeviſh, red and bad.

As likewiſe they ayme, that the red-headed or red-bearded are craſty; and the browne complexioned truſty:

To a red man, reade thy read,
With a browne man, breake thy bread.

The ſixth Section.

Of reſtauration of Health: By Quarterly Monethly, and Daily Dyet.

CHAP. I.

What is the nature of Spring time?

THe Spring-time beginneth when the Sun entreth into the ſigne of *Aries*, which is the tenth day of *March*. At this time the dayes and nights are of equall length, the cold weather is diminiſhed, the pores of the earth (being cloſed and congealed with cold) are opened: the fields waxe greene, herbes and flowers do bud, beaſts rut, the birds chirp; and to be briefe, all living creatures do recover their former vigour in the beginning of the Spring. Now a man muſt eat leſſe, and drink ſomewhat the more. The beſt meats to be eaten, are Veale, Kid, young Mutton, Chickens, dry ſowle, potched Egges, Figs, Raiſins, and other ſweet meat. And becauſe the Spring is a temperate ſeaſon, it requires temperature in all things. Vſe competent Phlebotomy, purgation, or ſuch like. Venery will do no great harme.

As the Sunne by ſteps and degrees makes his power manifeſt abroad: ſo within our bodies he workes ſtrange and marvellous effects, after his bloudy abſence. Sweet meat muſt have ſowre ſawce: after our gurmundiſe and gluttonous fare, let us now likewiſe imitate theſe degrees, and by little and little weane our bodies from ſuch luxurious cheare. Wee ſee Nurſes anoint their teats with Wormewood juyce, to terrifie and withdraw their froward Children from their ancient ſuſtenance: So in like manner, let us in this ſeaſon begin to ſequeſter our wanton wills (being the bodies rulers) from perſiſting in their former laviſhneſſe. For which purpoſe I adviſe the temperate to abſtaine from immoderate drinking of wine, from immoderate ſpiced meat, ſpecially towards the midſt of this ſeaſon; and if they be cholericke, hot, and dry of conſtitutions, I adviſe them to coole themſelves now and then with waters of Endive and Succory, or with fountaine water, together with a little Comfits, to expell inflammation and windie peſtilent humours. In any caſe, let them which regard their health, take heed of ſalt Herrings and ſlimy Fiſh, as a meat fitter for labourers, then for tender natures. Or if their longing wantonneſſe bee ſuch that they muſt needs eate them, let them exerciſe, or omit their next meale, whereby thoſe ill humors may be ſpent or digeſted, which were cauſed by reaſon of the unwholſome nutriment. For aſſuredly the bloud of idle people will be quickly tainted and corrupted, ſo that the bad excrements will breake out into itch, tetters, the ſmall pocks, or meazels: or elſe they will deſcend from the head into the eyes, teeth, or lungs, and there engender a fearefull cough. In old perſons theſe brackiſh, viſcous, and ſalt humours, will congeale and harden into the ſtone of the bladder or reines.

What is the nature of Summer?

Summer begins, when the Sunne entereth the Signe of *Cancer*, which is the twelfth day of *Iune*. In this time Choler is predominant: heat encreaſeth, the windes are ſilent, the ſea calme, fruits do ripen, and Bees do make honey. Now a man muſt drinke largely, eate little, and that ſeldom: for roſt meat is dry. It is dangerous taking of Phyſicke, and ſpecially in the Dog-dayes. To heale wounds is very difficult and perillous.

All theſe inconveniences happen, becauſe the Dog-daies do laſt for the ſpace of thoſe forty dayes, wherein that Conſtellation, called the *Dogge*, meeting with the Sunne in our Meridian, doubleth his heat, by whoſe burning influence, Frenzies, the Peſtilence, Calentures, and other hot cholericke ſickneſſes are bred in our bodies.

What is the nature of Autumne?

Autumne beginneth, when the Sunne entreth the firſt degree of *Libra*, which is the thirteenth day of *September*. Then it is Equinoctiall, Meteors are ſeene, the times do alter, the Ayre waxeth cold, the leaves do fall, corne is reaped, the earth loſeth her beauty, & melancholy is engendered. For which cauſe, ſuch things as breed Melancholy, are to be avoided, as Fenns, Gote, Beanes, old Cheeſe, ſalt Beefe, broth of Colewort, and ſuch like. You may ſafely eate Mutton, Lambe, Pigges, and yong pullets. Take heed of the morning and evening cold.

What is the nature of Winter?

Winter beginneth when the Sunne entreth the Signe of *Capricorne*: which is commonly the twelfth day of *December*. Now the dayes are ſhortened, and the nights prolonged. Windes are ſharpe, Snow and ſudden inundations of waters ariſe, the Earth is congealed with Froſt and Ice, and all living creatures do quiver with cold: Therefore a man muſt uſe warme and dry meates, for the cheerfull vertues of the body are now weakened by the cold ayre: and the naturall heat is driven into the inward parts of the body, to comfort and maintaine the vitall ſpirits. Wee muſt expell the cold ayre with warme drinkes, wines, braggot, ſtrong meath, muskadine, and ſuch like, and above all, with warme clothes, which I wiſh to be of wooll, rather then of any other ſtuffes. In this ſeaſon, we may feed liberally on ſtrong meats, as Beefe, fatted Ducks, and Geeſe, and on ſpiced or baked meates: for whoſe better digeſtion, and to ſhut the orifice or mouth of the ſtomake, ſome uſe to eate Comfits of Anniſeeds preſently after meales: ſome other having weake ſtomackes, take digeſtive powder made of ſweet Fennell-ſeeds, Coriander-ſeed, Comfit prepared, a little Maſticke, Cinamon, and Roſe ſugar, within the conſerve of Roſes. Others againe content themſelves with a powder compoſed of Roſe, Sugar, Anniſeed, *Sage*, and a cruſt of fine bread, whereof they take a ſpoonfull in a cup of drinke.

At nights be ſure to keepe your ſelfe warme, and ſpecially your head and feet. In this caſe I cannot but commend the Dutchmens providence above our owne, who continually in cold weather weare furs about their necks, and cover their feet with woollen ſocks.

Now Wardens, Apples, and Peares may bee uſed with wine, or with ſalt, for ſwelling, or with comfits, for windineſſe. To uſe carnal copulation, is expedient, if the weather be moiſt, and not very cold. Aſtronomers averre, that if the firſt day of *December* be foule and tempeſtuous, it will not be calme thirty dayes after, and ſo on the contrary.

Of monethly Dyet.

CHAP. 2.

Shew me how to order my body in every particular Moneth.

In January.

IN this Moneth, man's inward parts become replenished with more heat then at any other time. The reaſon is, becauſe our bodies being in health, receive into them more abundance of food, whereby they are ſtrengthened and comforted in their conſtitutions and principall powers. So that wee may adventure to eate groſſer meats, as baked Veniſon of barren Does, gelt Buckes, gelt Goats, Brawne, Beefe, and ſuchlike, in this Moneth, then in any other Moneth; for that the naturall heat in warmer weather is diſperſed, and ſo digeſtion hindered: now faſting is very hurtfull. But ſpiced drinkes and wines are highly commended. Beware of

Phyſicke, and chiefly of bloud-letting.

In February.

Becauſe this ſeaſon is very raw and wateriſh, keepe your necke and feet warme, and imitate the Dutch, who uſe to weare furred collers as a ſoveraigne remedy againſt the cold Ayre. Towards the latter end of this Moneth, it will not be amiſſe to eate now and then, I meane in the beginning of meales, thoſe meats which are of a laxative ſubſtance, as a pared Pippin, or a few ſtewed Prunes, and Raiſins. It is good now & then to drinke a good cup of Meath, or white wine: ſome uſe to breake their faſt with the pith of white bread, beſpread with honey, for the purifying of their breſt and bladder. All kinde of Phyſicke is dangerous in this Moneth, excepting pils to purge the head, which now ſeemes more heavy then at other ſeaſons.

In March.

In this Moneth it is good to eat cleanſing things, for our bodies having beene glutted with diverſities of meats in the Winter, cannot but breake out into ſome outward part by itch, byles, pocks, iſſues, plagues, morphue, jaundiſe, greene ſickneſſe, or ſuch like, or elſe inwardly by impoſtumes, fevers, catars, &c. Wherefore let us uſe pottage made of Leeks, Aliſander, Peniroyall, and Betony: and above all things, let us beware of ſalt Fiſh. And for our Phyſicke, let us content our ſelves with baths, either naturall or artificiall: or with ſweat naturall or artificiall. The naturall ſweat, if it be not exceſſive or violent in the opening of the pores, will cleanſe the bloud, make light the ſpirits, diſſolve thick and raw humors, and aſſwage the Dropſie, the Scurvy, and all ſuch ſickneſſes as proceed of moiſture. The artificiall ſweat will cure the itch, and mundifie the skin. In a word, now is the beſt time to remove the roots of diſeaſes, and to prevent their further ſtealth.

In April.

Now with the warme weather, our bloud begins to heat and waxe ranke. And therefore it is expedient to eat meat of a light digeſtion, and ſallets to coole our bloud. Salt meats are very hurtfull, ſpecially for them which do not travell, by reaſon that the bloud becomes tainted within them, and will quickly engender the itch. If there be urgent need, a man may in this moneth purge, or be let bloud. But for bloud-letting, I could wiſh theſe rules to be firſt practiſed: firſt, that the body be made ſoluble: ſecondly, that it be done in the morning before any exerciſe or commotion of the humours: thirdly, that the certainty of the veine be regarded: fourthly, that the quantity be conſidered, according to the Patients complexion and age, not under foureteene, nor above five and fifty: fiftly, that he obſerve a very ſparing wary diet for three dayes after, whereby pure and good bloud may ſucceed in the corrupteds place.

In May.

As this Moneth is the moſt moderate ſeaſon of the yeare, free from extremities, hot or cold, ſo that we ſeeme to live *in terrâ floridâ*: ſo ought wee chiefly now to obſerve meaſure and moderation in our diet, for our bloud being lukewarme, may eaſily be over-taken with any exceſſe through that ſudden alteration, which Philoſophers terme [illegible]. Before meat, Exerciſe is moſt expedient. To drinke Wormewood wine, is accounted very healthfull: and ſo to drink ſowre whay clarified with Sage and Parſley, is an excellent diet-drinke for hot cholericke ſtomackes. Some uſe in this Moneth to breake their faſt with old Cheeſe or parmizan grated with Sugar and Sage, as a reſtorative for weake ſpirits. Now *Horſe-leaches* may bee applyed to the feet, or to ſuch parts of the body, where wee ſuſpect the concourſe of moiſt humours; but ſpecially to the fundament of ſuch as are ill complexioned or very melancholicke.

In Iune.

Early riſing profiteth much in this warme time, for which cauſe good husbands do fetch a long *vagari* through the pleaſant fields to provoke appetite, which otherwiſe with faintneſſe, would be corrupted with ſatietie and ſultry loathſomneſſe. A little meat will ſerve; but we may drinke the more freely (ſo that it be not ſtrong) and recompence nature this way, for the eaſier digeſtion of our meats. For even as the heat of the Sunne breeds chaps, clefts, and [illegible] in the ground: ſo likewiſe would it ingender burnt choler (as dry ſoot in a chimney) in our ſparing bodies. Cheries, by reaſon of their piercing vertue, are thought commodious to appeaſe thirſt. Sallets performe the very ſame. To bathe in cold water, is eſteemed a ſoveraigne remedy againſt all outward griefes or tumors proceeding from heat.

In Iuly.

Now arrives the Summers Solſtice, which with the fiery Dog, turnes the moiſture of our bodies into parched exhalations, which we commonly cal cholericke ſymptomes. And therefore ſhun roaſt or broyled meates. Shunne ſalt meats, Bacon and ſtrong Beefe. Spare not to drinke Prizans, Endive, or Succory waters, which cool the liver. Now you may boldly ſleepe in the afternoone, ſo that it bee not preſently after dinner, and not above an houre. Beware of bloud-letting, Phyſicke, and venerous acts. When you are empty, bathe your ſelfe in cold water, for that recreates the animall powers.

In Auguſt.

In this moneth begin to withdraw your cuſtome from drinking, by little and little, converting the ſame to a temperate, leſt the unſeaſonable accidents which awaite upon this Month, doe ſeaze on thy moyſt body, and ſo beſtow a gift, which will not eaſily be clawed off, a tyrannous ague, tertian or quartane. Beware of fruit, ſpecially Apples or Peares, which now are wont to tempt wanton bodies. Beware of them, ye nice Maydes, whoſe God is, your longing *Will*, leſt ye meet with the Greene-ſickneſſe, by eating ſuch greene fruit. Beware of Eeles, and of all fiſh that are taken in ponds or muddy places. Some uſe to anoynt their bodies with this precious oyle, to prevent the theeviſh intruſion of diſeaſes in this threatning ſeaſon. Take oyle Olive, and incorporate it with the juyce of Sage, Smallage, Angelica, Roſe-water and Rue.

In September.

Some accuſtome themſelves to drinke a draught of Goates milke luke-warme in the morning, to increaſe radicall moiſture, while this Moneth continueth. But in any caſe take heed of exceſſe, leſt the fruit and drinke which thou tookeſt ſo liberally in the Summer, doe worke ſome treaſon againſt thy careleſſe body in the Autumne. In any caſe beware of the nights cold. Walke as little as thou canſt after Sun-ſet. Now is the proper time to take Phyſicke either by Pils or Gargariſmes for the head, by Vomits, Purgations or Electuaries for the ſtomacke, or by Gliſters for the bowels, or by Bloud-letting for the Pleuriſie, or by Sweats for the Itch. Now *Horſe-leaches* may be uſed as before in *May.*

In October.

This Moneth hath great affinity with *March*, ſo that whatſoever is good in the one, is good in the other. Arme your body ſoundly with pleaſant Wines or ſpiced drinkes againſt the inſuing winter. Arme your minde with ſtudy, for now this temperate time invites thee to reade without impediments either of violent cold or of violent heat.

In November.

In this ſeaſon the humour of Bloud decreaſeth, and black melancholy indeavours to domineere in our bodies, which varies like the time. Let thy body be well cloathed for feare of the nipping weather. Now you may adventure to eate ſalt meats, powdred Beefe & Muſtard. In the morning it availes much to eate a hot loafe buttered and ſeaſoned with Sugar and Cinamon; which alſo ſerves as an excellent receipt to prevent the cough. Now you may ſafely drinke a pipe of *Tobacco* faſting, if you feare Rhumes.

In December.

In this cold Moneth imitate the Spaniſh Dyet: In the morning breake your faſt with a bit of *Marmalad* or Sucket; uſe Pepper in your meates, and what other ſpice you pleaſe for the ſeaſoning of your Cates. Now you muſt eate more, and drinke the leſſe. Eate roaſted Apples or Wardens dena, to cloſe up the mouth of your ſtomacke after meales: Or elſe now & then drinke off a Cup of good Claret wine with a roaſted Apple in it. For the body being benummed, and as it were made ſenſleſſe with froſt and ſhaving winds, had need to be refreſhed and cheriſhed with ſuch comfortable allurements. For this cauſe it fell out by diſcreet tradition, that the twelve dayes were allowed us to feaſt in, that our bodies might injoy the fruit of our travell, that a forced ſanguine complexion, by reaſon of ſuch cheerfull provocations, might down-waigh the naturall melancholike power. But for all this, let us not forget our Chriſtian duties, in ſpending waſtfully that which might benefit us a farre longer terme, like unto ſwiniſh Epicures, whoſe thoughts intend on their preſent provender, of whom Saint *Paul* wrote: *Edamus, bibamus, ludamus, cras moriemur;* Let us eate, drinke, and play, for to morrow we ſhall dye. And as another of late verified:

Dulcia dum fas eſt, fugitivæ gaudia vitæ
Carpe, volubilibus labitur annus equis.

Of medicines and meanes to prolong life.

Chap. 3.

Shew me certaine remedies to prolong life.

TO live for ever, and to become immortall here on earth, is a thing impoſſible: but to prolong a mans life free from violent ſickneſſes, and to keep the humors of the body in a temperate ſtate, I verily beleeve it may be done, firſt, by Gods permiſſion, by obſerving a good dyet, and ſometimes by uſing of ſome Treacle, Methridate, or ſuch like in the Spring time and Autumne.

Shew me a potion againſt hot diſeaſes, and to preſerve health.

For the preſerving of a mans health free from hot diſeaſes, uſe this ſirup faſting: Take of cleare fountaine water two pottles, put into it the flowers, leaves, and rootes of Smallage, Borrage, Bugloſſe, Balm, Succory, Endive, Parſley, and Violet leaves, of each three ounces, of good *Tobacco* leafe one ounce: bruize and ſeethe them with a ſoft fire, untill they come to one pottle, ſtraine out the liquour thorow a linnen cloth, and then put unto them one pound of Sugar, or a pinte of honey, with a pinte of good white wine-vineger, which you muſt ſeethe againe for a little ſpace; and if you pleaſe to adde ſome juyce of Lemons thereto, it will prove a rare helpe againſt groſſe choler and flegme, it will ſcoure and open obſtructions and opilations about the ſpleene, liver, and reines.

Shew me preſervatives againſt cold diſeaſes.

Doctor *Stevens* water is an excellent preſervative to prolong life, and againſt cold diſeaſes, and is made after this manner: Take two gallons of Gaſcoigne-wine, then take Ginger, Galingall, Camomill, Cinamon, Nutmegs, Graines, Gloves, Mace, Anniſe-ſeede, Carraway-ſeede, of each of them a dramme: then take Sage, Mints, Red-roſes, Time, Pellitory of the wall, wilde Marjoram, Roſemary, Penny-mountaine, otherwiſe wilde Tyme, Camomill, Lavender, of each of them one handfull: then bruize the Spices ſmall, bruize the hearbs, and put all into the wine, and let it ſtand twelve houres, ſtirring it divers times, then diſtill it in a Limbecke, and keepe the firſt pinte of the water, for that is the beſt: and then will come a ſecond water, which is not ſo good as the firſt. The vertues of this water are theſe: It comforteth the ſpirits, it preſerveth the youth of man, it helpeth old Gouts, the Tooth-ache, the Palſie, and all diſeaſes proceeding of cold: it cauſeth barren women to conceive, it cureth the cold Dropſie, the Stone in the bladder, and the reynes of the backe, it healeth the Canker, comforteth the ſtomack, and prolongeth a mans life: Take but three or foure ſpoonfuls of it in ſeven dayes, for it is very hot in operation. Doctor *Stevens*, who uſed this water, liued one hundred yeeres wanting two. And if you find it unpleaſing to the taſte, correct it with a little Sugar.

The ſublimated wine of M *Gallus*, Phyſician to the Emperour *Charles* the fift of that name, is moſt admirable: for the uſe thereof cauſed him to live ſixſcore and nine yeeres without any diſeaſes which I thinke to be better then Doctor *Stevens* water. It is made in this ſort: Take of Cubebs, Cinamon, Cloves, Mace, Ginger, Nutmegs, and Galingall, three ounces; of Rubarbe halfe an ounce, of Angelica two drammes, of Maſtike foure drammes, and of Sage one pound and two ounces: ſteepe theſe in two pound and ſixe ounces of *Aqua vitæ*, which was ſixe times diſtilled, then diſtill them all together. This wine comforteth the braine and memory, expelleth Melancholy, breaketh the Stone, prouoketh appetite, reviveth weake ſpirits, and cauſeth a man to waxe young and luſty: It may be taken thrice every weeke, and not above two ſpoonefuls at each time, and that but in a cup of White-wine or Malmeſey falling.

What is your opinion of Aqua vitæ, *and other hot Waters which the common ſort of people doe uſe?*

Becauſe theſe kindes of burning liquors bring preſent helps unto ſome cold diſtempers, reviving them from their ſudden fits; therefore doe ſome ſilly women ſtill perſever in the continuall uſe of them, not having any power to leave off, untill Agues or Gouts ſeize on their intemperate bodies. They conſider not, that violence is contrary to nature, that all ſudden alterations, in proceſſe of time, breed ſtrange ſymptomes, though they ſeeme at firſt, as it were by miracle to relieve the diſtreſſed powers. Sometimes the inward parts are oppreſſed by meanes of outward injuries proceeding from winde or froſt, and then a meſſe of warm broth, or a cup of Sugred Sacke, with a ſpoonfull of Oyle, will better befit them then *Aqua vitæ*. Yea, I have heard of ſome that have glutted themſelves with theſe fretting drinkes, when they had more need with ſtore of clothes to prevent the cold.

Nor is this all the inconvenience, which theſe fiery ſpirits have wrought in their wanton bodies: How many abortives, ſuffocations of the wombe, and frantick moodes have they cauſed?

Nay more, the uſe of theſe waters hath beene ſo extreme in ſome, that they were delivered of flayed infants. Others I have knowne to miſcarry ſucceſſively of ſeven or eight children, all which might have lived in humane probability, had not their mothers ſurfetted ſo often with theſe inflaming liquours.

And againe, I have heard of divers women which complained of barrenneſſe, when as they might very well conceive and beare children, had they the grace to conceive that *Aqua vitæ*, Balme-water, Sacke, and ſuch like, were the chiefe lets of propagation.

Mans life lyes in the bloud: why then goe ye about to deſtroy the ſeate of life? *The body of a Chriſtian is the Temple of Gods Spirit*: why then doe ye deface this temple with inordinate fires? O vaine heads: Doe not ye ſee how Plants doe grow, how ſeeds doe thrive, with mild and moderate watrings? And on the contrary, doe not ye ſee them fall with inundations, or parching heate?

As *Galen* attributed the cauſe of the *Gout* to ſtrong wine; ſo do I impute the cauſe of moſt ſickneſſes to *Aqua vitæ* and ſuch like fiery drinkes. The words of *Galen* are theſe: *In the time of* Hippocrates *very few were troubled with the Gout, by reaſon of their great temperance and moderate life: But in our time, riotouſneſſe being growne to the full, many are vexed with the Gout; for ſome never exerciſe themſelves, and drink ſtrong wines next their heart, and uſe immoderate luſt. Others, if they erre not in all theſe, yet they offend in the one or the other.*

But you will aske me, To what uſe were theſe kindes of diſtilled drinkes firſt deviſed? Surely, not to be taken purely and alone into the body, but commixed with ſome other ſmaller liquor, with circumſtances proportioned according to the age and nature of the party. In ſome Phyſicke bookes I finde, that they uſed to drinke a cup of ſmall wine, or Barley-water onely with a ſpoonefull of *Aqua vitæ.* In ſome other Bookes I reade, that they put three drops of their Quinteſſences of ſpirits, to a draught of Ale, and that either for old perſons above threeſcore yeeres, or elſe for them which were troubled with cold diſeaſes.

In like manner it is permitted to Mariners in the winter time, and to ſuch as ſaile from hence North-wards to the *Pole.* But principally we acknowledge *Aqua vitæ* with a little oyle, to be a ſoveraigne medicine to bathe the outward parts of the body, which are benummed with winde or cold. And for ſuch as feele noyſes in their eares, *Aqua vitæ* with the juyce of an Onion, is an excellent remedy.

Noise in Ears

But here comes a queſtion worthy the deciding, why theſe burning liquors are hurtfull in froſty weather, and ſometimes profitable in the heat of Summer? This admirable queſtion I could finde in my heart to explaine, were I not tyed to another taske.

Of Mirth.

Chap. 4.

What is the principall naturall meanes to prolong life?

Mirth, which is a ſweet motion of the minde, whereby it taketh delight, and ſtayeth it ſelfe in that good object which is offered unto it. All haile Doctor *Dyet*, Doctor *Quiet*, Doctor *Merry-man.*

What are the effects of Mirth?

Mirth inlargeth the heart, and diſperſeth much naturall heat with the bloud, of which it ſendeth a good portion to the face, eſpecially if the mirth be ſo great, that it ſtirreth a man to laughter. Mirth, I ſay, maketh the fore-head ſmooth and cleere, cauſeth the eyes to gliſter, and the cheekes to become ruddy. To winde up the truth in a word:

'Tis mirth that nurſeth life and blood,
Farre more then wine, or reſt, or food.

Wherefore did God give affections unto men?

God afforded Mirth, and ſuch like, unto men, that thereby they might be induced to ſeeke after his divine *Maieſty*, in whom alone they ſhould finde all mirth & comfort. For this cauſe S. *Paul* wrote: *Reioyce in the Lord alwaies, and again I ſay, reioyce.* And *Salomon* commends it in his *Proverbs*: *A light heart makes a cheerefull countenance, and a flouriſhing age.*

What mirth doe men commonly love beſt?

Ignorant men doe immoderately delight in corporal and outward things, which move their bodily ſenſes; as in beholding of faire women, pleaſant Gardens, rich Attires, or elſe in eating or drinking. Wiſe men receive pleaſure by contemplation, as reading and ſtudy: which is proper to the minde and ſpirit. This *Ariſtotle* approved, whereas he placed the end and ſoveraigne Good in co[illegible]ation. Alſo, moderate gaming and ſporting ſtill keep back dumpiſh imaginations and wicked thoughts.

Shew me a way to make the heart merry.

You muſt uſe, after the example of *Galen*, to carry about you a ſweet Pomander, and to have alwaies in your chamber ſome good perfumes; or you may waſh your face and hands with ſweet waters; for nothing in the world can ſo exhilerate and purifie the ſpirits, as good odours. It is moſt convenient to uſe naturall paſtime as a whetſtone of wit, ſuch as ſhooting, bowling, tenniſe, hunting, fencing, &c. But indeed Muſicke, ſuch as the Violl, the Iriſh-Harpe, &c. will allure the outward ſenſes, and alſo temper the extravagant thoughts of the minde, more then any thing, as appeared by *Sauls* Lunacy, by *Orpheus* his civilizing of the Savages, by ſtilling of little Infants and Bees. And even as faire colours doe pleaſe the eyes, ſweet meates the taſte, perfumes the noſe; ſo melodious Muſick will afford delight, not onely to the eares, but alſo to the dejected ſpirit. Here alſo I cannot but highly commend the loud Muſicke of our Countrey *Coridons*, Pipes, Tabours, and Bag pipes, ſo they uſe them not to prophane the *Sabbath day*, as I have known ſome.

Shew me a pleaſant kinde of drinke to make the body light, the heart merry, and to keepe backe cares and melancholicke fits.

If your heart be heavy in *Summer*, prepare this precious *Nectar*: Of Rheniſh wine one quart, of Cinamon-water one ounce, of the diſtilled waters of Balme, Bugloſſe, and Borrage, of each three ounces, of the juyce of Lemons two ounces, of Sugar-candy one pound: let all theſe ſeethe together for a little while; or rather let them ſtand out in a glaſſe bottle, for two dayes ſpace, in the Sunne, three houres every day, and then you may drinke every morning halfe a pint, or leſſe, if you pleaſe.

Exct

Or elſe you may take a pottle of White wine, the juyce of foure or five Lemons, and one pound of Sugar-candy, with ſome Bugloſſe or Borrage.

In Winter time you may accommodate this Reſtorative, which *Arnoldus de Villâ Novâ* cals *Nectar*: Take a quart of Malmeſey or Muſcadell, of Cinamon, Cloves, and Ginger, of each halfe an ounce, of Grains a quarter of an ounce, of Sugar foure ounces, of Muske two graines: let the Spices be groſly beaten before it bee infuſed in the wine, and then let them ſteep foure and twenty houres in a cloſe bottle. And when you would uſe it, caſt a cloth over the bottles mouth, and ſtraine it.

In time of Peſtilence, to comfort the heart, and alſo to preſerve your ſelfe from the Infection, prepare this delicate liquor: To a quart of Muſcadell or Meath, take of Bolearmoniake and Myrrh, of each one dramme, of Sugar a quarter of a pound, of Cinamon two ounces, the juyce of two Lemons, two Nutmegs, two races of Ginger, halfe an ounce of *Angelica*: uſe them as before, and drinke every morning a draught.

Of ſleepe, early riſing, and dreames.

CHAP. 5.

What be the commodities of ſleepe?

Moderate ſleepe ſtrengtheneth all the ſpirits, comforteth the body, quieteth the humors and pulſes, qualifieth heat of the liver, taketh away ſorrow, and aſſwageth fury of the mind. As on the contrary, immoderate ſleepe maketh the braine giddy, ingendreth reume and apoſtumes, cauſeth the palſie, bringeth oblivion, and troubleth the ſpirits.

How many houres may a man ſleepe?

Seven houres ſleepe is ſufficient for ſanguine and cholerick men, and nine houres for flegmatick and melancholick men. And he that ſleeps longer, deſerves to be ſicke of the lethargie. But when he ſleeps, I wiſh him at the firſt to ſleep upon his right ſide, untill the meat which he hath eaten, be deſcended from the mouth of the ſtomacke (which is on the left ſide) then let him ſleep upon his left ſide; but in any caſe let him not lye upright on his backe: for it heateth the reins, hurteth the braine and memory, and oftentimes breedeth the diſeaſe, which is called, The riding Mare.

Shew me ſome remedies to procure ſleepe.

Take a little Camphire, and mingle it with ſome womans milke, and anoint your temples therewith, or elſe take an ounce of the oyle of Roſes, and three drammes of vinegar, ſtirre them both together, and uſe them. Or elſe uſe *Galens* medicine, who had gotten ſuch an habit of watchfulneſſe, by his over-much ſtudy in his youth, that he was faine to eate boyled Lettuce with a little butter, at the end of his ſupper, when he was old.

What thinke ye of noone ſleepe?

Sleeping at noone is very dangerous: But if you judge it good by reaſon of cuſtome, then do off your ſhoes while you ſleep: for when the body and members be heavy with deepe ſleepe, the thickneſſe of the leather at the ſoles, do returne the hurtfull vapours of the feet (that elſe would vaniſh away) into the head and eyes. Alſo, you muſt (if you can poſſibly) ſleepe in your chaire, and let your head be meanely covered according to the time: For as too much cold, ſo too much heate doth aſtoniſh the minde and ſpirits.

Of Early riſing.

CHAP. 6.

What are the the commodities of early riſing?

EArly riſing is healthfull for the bloud and humors of the body, and a thing good for them that be ſtudious of weighty affaires; for the animall ſpirit is then more ready to conceive: Yet notwithſtanding it is not amiſſe for the richer ſort to conſider, and obſerve the time and place; becauſe if the ayre be corrupt, as in Plague-time, or inclined to moiſtneſſe, as in rainy and miſty weather, or thundring, it is better to abide ſomewhat longer, either in bed with ſome light, or to ſit in the chamber by ſome ſweet fire.

If the weather be tolerably faire, or froſty, it is then moſt wholeſome to ſtirre abroad into the fields, and not to loyter, like a Lourdane, in his downie neſt, whom the *Satyriſt* taxeth, *that the ſmiling light* ſhamefully eſpyed, and bluſhed at his ſlothfulneſſe, ſtretching the narrow chinkes of the chamber windowes with his broad beames.

Nempè hoc aſſiduè: jam clarum feneſtras
Intrat, & anguſtas extendit lumine rimas.

O ye that thirſt after the *waters of life*, that deſire the fruition of Wiſedome, ſtop not your eares from the *Mornings* muſicke: Loe how the Birds invite you with their early melody to conceive more ardently of *Angelicall* meaſures, of *Heavens* harmony. Behold how theſe three *Planets, Sol, Venus*, and *Mercury*, which *Aſtronomers* hold to be propitious unto the *children of light*, how at night they abſent themſelves from us, and how in the morning they returne to viſit us againe, What is the Morall of this myſtery? *Aurora Muſis amica.* In the morning our wits are moſt capable of knowledge: *Early in the morning will I direct my prayer unto thee, O Lord, and will look up*, ſaith the *Prophet David.* In the morning the *Ayre* appeares more full of pure and conſpicuous motions. And ſo in the morning the humours of our bodies, which naturally follow the motion of the *Aire*, do appeare more copious, ſubtill, and ready to receive any impreſſion. In the morning a worke begun, we account halfe done.

Dimidium facti qui bene cœpit, habet.

Which alſo *Tuſſer* in his Booke of Husbandry more plainly expreſſed:

Some worke in the morning, may trimly be done,
That all the day after, may hardly be wonne.

To be briefe, let us imitate rather *Hercules* in *Xenophon*, then *Bonacius* in *Poggius*: Before the *one*, contended *Dame Vertue* and *Dame Pleaſure*, both ſeeking to ſeize upon his *Will*, which at laſt after ſome altercation he ſubmitted unto *Vertue*, rejecting *Pleaſure*. Before *Bonacius* in the ſhape likewiſe of women, came *Carefulneſſe* and *Slothfulneſſe*: The *former* bade him riſe out of his lazie den, and to betake himſelfe to ſome worke: But *Dame Slothfulneſſe* adviſed him to lye ſtill at his eaſe, and to beware of the mornings cold: And ſo while they ſcolded, he like an innocent Iudge, ſtood neutrall, continually looking when they would agree, untill at length the greater part of the day was over-paſt, to his loſſe and dammage.

Of Dreames.

CHAP. 4.

What are Dreames?

DReames are either tokens of things paſt, or ſignificants of things to come. And ſurely if a mans minde be free from cares, and he dreame in the morning, there is no doubt, but the affaires then dreamed of, will truly come to paſſe.

How many ſorts of Dreames be there?

There be three ſorts of Dreames.

To wit, divine, ſupernaturall, and naturall.

Divine Dreames, are they which were ſent by inſpiration from God to his Prophets, and faithfull ſervants, and as God is the Author of truth, ſo are they true and certaine.

Supernaturall dreames are placed in the middeſt, betweene the divine dreames and the naturall, for they may happen without being preciſely ſent from God, and their cauſe comes not onely by the ſole depravation of humors, as naturall dreames do, but by the raviſhment of the ſpirit, which wakes while the body repoſeth, and which being oftentimes holpen by the inſpiration of ſome good Angel or *Genius*, doth repreſent by ſuch dreames, things which commonly come to paſſe. Theſe kinde of dreams chance in the morning, when the braine is more free from the vapours of the meat, which before had dulled it: Among many examples which I have read of, this one ſeemes moſt ſtrange unto me.

Two friends travelling together to a certaine Citie, by the way at a little village parted, the one to his friends houſe, and the other to an Inne. He which lodged at his friends houſe, ſaw in his dreame, his companion deſiring him, that he would come to helpe him, or elſe he was to be killed by his Oaſt: which when he ſaw, he awaked, and roſe out of his bed, and was about to go to the Inne: but comming to himſelfe, and thinking how it might bee a falſe dreame, returned to his bed and ſlept: then again his friend appeared unto him, and ſeemed to requeſt him more earneſtly that he would ſuccour him: but hee making no account likewiſe of his dreame, ſlept againe; to whom in like manner the third time, his companion, with a great complaint, deſiring him, becauſe he had neglected to help him in his life time, that now he would at laſt not deny to ſeeke revenge on the murtherer, ſaying, that his murthered body was brought out of the gate of the City upon a Cart covered over with dung, to hide the offence. By this means God diſcloſed the murther, which well might be termed, *ſera numinis vindicta.*

Naturall dreames are they which repreſent the paſſions of the ſoule and body, the imaginations of ſuch dreames come to paſſe, either by reaſon of outward cauſes, or inward; the outward, are vaporous meats, which ingender corrupt and burnt bloud: For the uſe of Coleworts, Beans, Peaſe and Pottage, cauſeth ſorrowfull and troubleſome dreames, like as Garlicke and Onions, being eaten at ſupper, doth make a man to dreame of terrible things. The inward cauſes of which dreames, are evill humours, ſpecially melancholicke, which through the blackneſſe thereof, doth darken the light of the underſtanding (which is ſeated in the braine, and there-hence, as a candle, imparts light unto the whole body) and there they imprint troubleſome dreames. To hinder a man from dreaming, let him avoid bad and windie meats, let him purge *Melancholy*, and at convenient ſeaſon, if need be, let him bleed. Likewiſe it is expedient to temper and correct the humours by ſound antidotes and preparatives, to uſe revulſions and derivations to withdraw ſome of the fumes and vapours, which aſcend up into the head, filling the braine with many ſuch troubleſome conceits.

Of daily dyet.

CHAP. 8.

Shew unto me a daily Dyet, whereby I may live in health, and not trouble my ſelfe in Phyſicke.

I Will: firſt of all in the morning when you are about to riſe, ſtretch your ſelfe ſtrongly: for thereby the animall heat is ſomewhat forced into the outward parts, the memory is quickened, and the body is ſtrengthened. Secondarily, rub and chafe your body with the palmes of your hands, or with a coorſe linnen cloth: the breaſt, backe, and belly gently, but the armes, thighes, and legs roughly, till they ſeeme ruddy and warme. Thirdly, evacuate your ſelfe. Fourthly, put on your apparell, which in the Summer time muſt be (for the moſt part) ſilke, or buffe, made of Bucks ſkinne, for it reſiſteth vermine and contagious ayres: in Winter, your upper garment muſt be of Cotton or Frizeadow. Fifthly, when you have apparelled your ſelf handſomely, come your head ſoftly and eaſily with an Ivory combe, for nothing recreateth the memory more. Sixtly, pick & rub your teeth; & becauſe I would not have you to beſtow much coſt in making dentifrices for them, I will advertiſe you by foure rules of importance, how to keepe your teeth white and uncorrupt, and alſo to have a ſweet breath. Firſt, waſh well your mouth when you have eaten your meat. Secondly, ſleepe with your mouth ſomewhat open. Thirdly, ſpet out in the morning that which like the ſcum of a pot, is gathered together that night in the throat: then take a linnen cloth and rub your teeth well within and without, to take away the fumoſity of the meat, and yellowneſſe of the teeth: For it is that which putrifieth them, and infecteth the breath. But leſt (perhaps) your teeth become looſe and filthy, I will ſhew you a water farre better then powders, which ſhall faſten them, ſcowre the mouth, make ſound the gummes, and cauſe the fleſh to grow againe, if it were fallen away: Take halfe a glaſſefull of vinegar and as much of the water of the Maſticke tree (if it may eaſily be got) of Roſemary, Myrrh, Maſticke, Bolearmoniacke, Dragons hearbe, Roach Allom, of each of them an ounce: of fine Cinamon halfe an ounce, of Fountaine water three glaſſefuls: mingle all well together, and let it boyle with a ſoft fire, adding to it, halfe a pound of honey, and taking away the ſcumme, then put in a little Benguine, and when it hath ſodden a quarter of an houre, take it from the fire, and keepe it in a cleane bottle, and waſh your teeth therewithall as well before meat as after: if you hold ſome of it in your mouth a little while, it doth much good to the head, and ſweeteneth the breath: I take this water to be better then a thouſand of their dentifrices.

7 Waſh your face, eyes, eares, and hands with Fountaine water. I have knowne divers Students which uſed to bathe their eyes onely in Well-water twice a day, whereby they preſerved their eye-ſight free from all paſſions and bloudſhed, and ſharpened their memories marvelloully. You may ſometimes bathe your eyes in Roſe-water, Fennel-water, or Eye-bright water, if you pleaſe: but I know for certainty, that you need not, as long as you uſe good Fountaine water. Moreover, leſt you by old age or ſome other meanes do waxe dimme of ſight, I will declare unto you, the beſt and ſafeſt remedy which I know: and this it is, take of the diſtilled waters of Vervine, Betony, and Fennell one ounce and a halfe, then take one ounce of white wine, one dramme of Tutia (if you may eaſily come by it) two drams

of Sugar-candy, one dramme of Aloes Epaticke, two drams of womans milke, and one ſcruple of Camphire, beat thoſe to powder which are to be beaten, and infuſe them together for foure and twenty houres, and then ſtraine them, and ſo uſe it when you liſt. Or if you abhorre Artificiall meanes to cleare your ſight, ſuggeſted by the ſpirit of incredulitie, that a *Decipe* might bee inſerted in ſtead of a *Recipe*, hold faſt on natures documents, and follow theſe plaine rules to prevent ſore eyes: Firſt, keepe your belly alwaies ſoluble; Secondly, abſtaine from winde, duſt, ſmoake, fire, ſorrow, watchings, from eating of Muſtard, Beanes, Onions, Garlike, Leekes, and groſſe meates; from wine-bibbing or ſtrong drinke, and reading of ſmall printed letters. Thirdly, ſleepe not after meales preſently. Fourthly, uſe to regard greene and yellow colours. Fiftly, hold not downe your head too much. Sixtly, touch them not with your hands, ſpecially unwaſht. Laſtly, keepe your feete cleane and dry.

When you have finiſhed theſe, ſay your morning prayers, and deſire God to bleſſe you, to preſerve you from all dangers, and to direct you in all your actions. For, *the feare of God* (as it is written) *is the beginning of wiſedome*: and without his protection, whatſoever you take in hand, ſhall fall to ruine. Therefore ſee that you be mindefull of him, and remember that to that intent you were borne, *to wit*, to ſet forth his glory and moſt holy name.

9 Goe about your buſineſſe circumſpectly, and indeavour to baniſh all cares and cogitations, which are the onely baits of wickedneſſe. Defraud no man of his right: for what meaſure you give unto your neighbour, that meaſure ſhall you receive. And finally, imprint this ſaying deepely in your minde: A man is but a ſteward of his owne goods, whereof God one day will demand an account.

10 Eate three meales a day, untill you come to the age of forty yeeres: as your breakefaſt, dinner, and ſupper; yet that betweene breakefaſt and dinner, there be the ſpace of foure houres, and betwixt dinner and ſupper, ſeven houres:

the breakefaſt muſt be leſſe then the dinner, and the dinner ſomewhat leſſe then ſupper. In the beginning of meales, eate ſuch meates as will make the belly ſoluble, and let groſſe meates be the laſt. Content your ſelfe with one kinde of meate, for diverſities hurt the body, by reaſon that meates are not all of one quality; I meane at the ſame meale: for otherwiſe it is moſt true, that *the body being compounded of ſundry things, is refreſhed with ſundry ſorts of nouriſhments*, as the ſpirits are with ſundry ſorts of ſweet ſmels, and cattell with change of paſture. Some meates are eaſily digeſted, others againe are heavy, and will lie a long time upon the ſtomack. *A*lſo the eating of ſundry ſorts of meate, require often pots of drinke, which hinder concoction; like as we ſee often putting of water into the meate-pot, to hinder it from ſeething. Our ſtomacke is our bodies kitchin, which being diſtempered, how can we live in temperate order? Drinke not above foure times, and that moderately, at each meale; leſt the belly-god hale you at length captive into his priſon-houſe of gurmandize, where you ſhall be afflicted with as many diſeaſes, as you have devoured diſhes of ſundry ſorts at the ſame meale. The cups whereof you drinke, ſhould be of ſilver, gold, or ſilver and gilt, or Venice glaſſe, or of Chinaes mould, and thoſe without covers, that the breath may not be reſtrained within.

Bodily labour is above all things moſt neceſſary; but labour not either your minde or body, preſently after meals: rather ſit a while and diſcourſe of ſome pleaſant matters: when you have ended your confabulations, waſh your face and mouth with cold waters, then goe to your chamber, and make cleane your teeth with your tooth-picker, which ſhould be either of *Ivory*, Silver, or Gold. Watch not too long after ſupper, but depart within two houres to bed. But if neceſſity compell you to watch longer then ordinarie, then be ſure to augment your ſleepe the next morning, that you may recompence nature, which otherwiſe through your watching, would not a little be empaired.

12 Put off your clothes in Winter by the fire ſide: and

cauſe your bed to be heated with a warming pan: unleſſe your pretence be to harden your members, and to apply your ſelfe unto militarie diſcipline. This outward heating doth wonderfully comfort the inward heat, it helpeth concoction, and conſumeth moiſture.

13 Remember before you reſt, to chew downe halfe a dozen graines of *Maſtike*, either alone, or in the *Conſerves* of *Roſes*, for it will preſerve your body from bad humours.

14 Pray fervently to God before you ſleepe, to inſpire you with his grace, to defend you from all perils and ſubtilties of wicked Fiends, & from their ſpirituall temptations, and to proſper you in all your affaires: and then lay aſide your cares and buſineſſe, as well publike as private, for that night, in ſo doing, you ſhall ſleepe more quietly.

15 In the morning remember your affaires, and if you be troubled with *Rhumes*, as ſoone as you have riſen, uſe *Diatrion Piperion*, or a pipe full of pure *Tobacco*, if the weather be moiſt, ſo that you drinke not in two houres after, keeping your ſelfe retired and warme, untill the provoked and troubled humours be throughly ſetled.

16 To conclude this Dietary Diary, forget not to meditate on theſe foure things, at the leaſt once a day: Firſt, the uncertainty and vanity of this preſent world: Secondly, the certainty of Death: Thirdly, the paines of Hell: And laſtly, the joyes of Heaven; to which he bring us, for the glory of his great Name, who bought us with his Bloud. *Amen.*

FINIS.

and [illegible] a warm [illegible] [illegible] and [illegible] [illegible] ward the [illegible] eternity [illegible] and [illegible] prosper [illegible]

[illegible]

14. [illegible] consider [illegible] his [illegible] of Christ [illegible] much [illegible] all [illegible] ing, you shall sleep [illegible]

15. [illegible] morning [illegible] consider [illegible] [illegible] to [illegible] until [illegible] [illegible]

16. To consider [illegible] [illegible] Secondly, the certainty of Death. Thirdly, the pains of Hell. And lastly the Joys of Heaven. which [illegible] bring us [illegible] for the [illegible] [illegible] Blessed [illegible]

TWO
TREATISES
CONCERNING THE PRESERVATION OF EYE-SIGHT.

The firſt written by Doctor *Baily*,
ſometimes of OXFORD: the other collected out of thoſe two famous Phyſicians
Fernelius and *Riolanus*.

LONDON:
Printed by *Thomas Harper*, for *Iohn Hariſon*,
and are to be ſold at his ſhop in Pater noſter Row
at the ſigne of the Vnicorne. 1633.

To the Reader.

IT is not unknowne to the World, with what generall applauſe a certaine Treatiſe, concerning the preſervation of Eye-ſight, written by Doctor Baylie, *ſometimes of Oxford, hath beene accepted; which by the happy experience of many, in the doubtfull cures of that kinde, ſtands thorowly confirmed. Being therefore unwilling that a gemme of ſuch worth ſhould lie any longer hidden under the ſoile of Oblivion; and withall deſirous to give a more luſtre unto it, as well for the ornament of it ſelfe, as for the good of the Merchant: I have now at length reſolved to ſet it forth in the world, to the publique view and cenſure of the Time, newly and artificially poliſhed with moſt notable Collections, out of thoſe renowned Doctors,* Fernelius *and*

Riolanus, *written on the ſame Subiect. Peruſe the booke, and make uſe of it. If thou findeſt benefit by it, thanke God firſt, that hath made his goodneſſe manifeſt to the world by his ſingular gifts beſtowed on theſe moſt excellent men; next, to the Authors themſelves, for their great paines and ſtudy taken for thy profit; and laſtly, to mee, for my good will in the publiſhing of it. Farewell.*

I. B.

A BRIEFE TREATISE CONCERNING THE preſervation of the *Eye-ſight*.

CHAP. I.

THe preſervation of the ſight doth conſiſt, partly in good order of dyet, partly in uſe of Medicines.

Concerning diet: ſome things hurtfull are to be eſchued, & ſome things comfortable to the ſight are to be uſed: wherefore they, which may chooſe their habitations, in this reſpect, may make election of ayre cleare, declining to moderate heat and dryneſſe: cold and moiſt ayre, and thicke, miſty, and rainy weather is hurtfull: it is beſt therefore to abide in dry places, from moory, mariſh, and watriſh grounds, and ſpecially to provide, that the ſite of the dwelling be not between the wet places and the *Sun*: Southerne windes do hurt the ſight: ſo do low roomes: places full of duſt and ſmoaky are noyſome.

Dyet.
Ayre.
Windes.
Duſt.
Smoke.

Meats are beſt which are eaſie to be digeſted, and which do not ſtay long in the ſtomacke: amongſt ſuch, a young Henne is greatly commended: ſo is Partridge and Pheaſant. *Raſis* praiſeth the young ſtarne, and the quaile: ſo do all Writers the Dove both tame and wilde, but chiefly the wilde Dove, which (as *Zoar* writeth) hath eſpeciall vertue againſt the weakneſſe of the ſight, which commeth by de-

Meats.

fect of ſpirits, and the rather, if the ſame be ſod with rape roots, and turnep roots: for it is accorded by all Writers, that the Turnep hath great faculty to do good to the eyes, and to preſerve the ſight. Groſſe and ſlimy meats, and all water-fowle are diſpraiſed. Of ſmall birds, the Martin, the Swallow, the jay, and Pye, the witwall, the ſpecht, are noted very hurtfull to the ſight: and albeit theſe birds are ſeldome, or not at all uſed of the better ſort, yet common people haply may be compelled to eat them.

Fiſh. No fiſh is accounted good, yet ſome fiſhes, which do ſcowre in gravelly-places, being ſavory ſodden with white wine, Fennell, Eyebright, *Sage*, Parſley, &c. may at ſometimes be eaten and ſo a little ſalt-fiſh moderately taken, doth no great harme.

Preparation of meats. Fleſh ſodden with Fennell, Eyebright, Mints, Sage, &c. is reputed beſt, next are roaſted meats, fleſh fried with butter or oyle is to be rejected: *Intrals.* the intrals, and feet of beaſts are not ſo good, *Brains.* nor the braines for the moſt part; yet the brains of an hare, of a cony, and of pigions, are ſaid to quicken the ſight.

Milke. Milke, and all things made thereof, are found by experience to induce dimneſſe of ſight: *Egges.* reare roaſted, reare ſodden or poched egges are wholeſome, eſpecially eaten with the powder of Eyebright: Fryed Egges and hard are blamed.

Sawces. Of ſawces, verjuyce, vineger of wine, and the juyce of limonds, are accounted beſt; Pomegranates, not ſo good.

Spices. Of ſpices, Cinamon is commended by *Auicenna*, as ſpeciall good for the webbe of the eye, and for dimneſſe of the ſight: ſo is Saffron, Ginger: both inwardly taken, and outwardly applied, do ſingularly cleare the ſight: Cloves, Mace, and Nutmegs, and all three kindes of Peppers may be uſed. *Sugar.* Sugar is convenient to condite things, *Honey.* but honey is better: *Oyle.* no oyle is good, ſave oyle olive, called Sallet-oile, *Butter.* and that is better then butter.

Raw herbes. Albeit few raw hearbes in common uſe for Sallets are commended, except fennel, eyebright, yong ſage, tarragon, which are very good: yet theſe are to bee avoided as moſt hurtfull, namely Lettuce, Coleworts, Cabbages, Beets, Spinage, Purſlane, buds of Dill, Garlicke, Chibbols, Onions, Skallions, &c. Capers may be eaten: Olives not ſo good: Radiſh roots, Parſnep roots are greatly diſpraiſed: Carrot roots, the buds of aſperage may be eaten; but the Turnep or Rape root, and the Navew root are above all other noted for excellency to preſerve the ſight, and to that purpoſe many do preſerve with Sugar theſe roots, and eat them as ſucket.

Capers.
Olives:
Roots.
The Rape and Turnep.

The moſt kindes of fruits are hurtfull to the ſight: yet Peares and the better kindes of Apples, may be eaten with the powder of Eyebright, or with Fennell-ſeeds thinly incruſted with fine Sugar: figs are very good, not onely for the ſight, but alſo to open, ſcowre, and to clenſe the breaſt, liver, ſtomacke, and kidneys: ſo are Raiſins, which have a ſpeciall property to ſtrengthen the liver: nuts are very ill, for that they do fill the head: the wallnut more tollerable then the haſell nut: Cheſnuts are very windy, better friends for *Venus*, then for the eyes: dates are not commended, nor Mulberies.

Fruits.
Peares.
Apples.
Figges.
Raiſins.
Nuts.
Dates.

Confects made with fine ſugar, and thinly incruſted about with turnep ſeeds, & navew ſeeds, fennell-ſeeds, anniſeeds, almonds, pine apple kernels, ginger, cinamon, the powder of Eyebright, &c. are reputed as very good meanes to continue the ſight: likewiſe in the preſervation of the ſight, amongſt other things, ſuch drinkes as are in common uſe and accuſtomed, are to be allowed: therefore he that hath uſed to drink beere, may not forſake the ſame, and ſo of ale.

Confects.
Drinkes.
Beere.

And in this reſpect it is not amiſſe at meat to drinke wine, for them which have beene accuſtomed to the ſame: although wine in ſome affects of the eyes is forbidden, yet to preſerve the ſight, wine is not inconvenient: for the vapours of wine are drying, cleare, abſterſive, and ſo do conſume and extenuate groſſe and thicke humours, ſo it bee moderately taken. In this place I doe greatly commend their counſels, which do prepare medicinable drinkes with Eye-bright, and other things comforta-

Wine.
Medicinall drinkes.

comfortable for the ſight to be uſed in the morning, and at meat, if the patient can well endure ſo to drinke the ſame: our authors herein are very ingenious, ſome addreſſing drinks with one thing, and ſome with another.

Drinke made with Eyebright.

Arnoldus de Villa nova.

The praiſe of Eyebright for the ſight.

Eyebright wine.

The ſimpleſt and moſt written of, is with the hearbe called of the Arabians, *Adhill*, in Latine *Euphragia*, in Engliſh *Eye-bright*, of whoſe miraculous vertues in preſervation of the ſight, *Arnoldus de villanova* hath written in theſe words: Eye-bright is good any way taken, either with meat, drinke, or medicine, greene and dry againſt all impediments of the ſight, whereby the clearneſſe of the ſame may be obſcured. And he writeth thus of wine made with Eye-bright, which he calleth *Vinum euphragiatum*. This Wine (ſaith hee) is made by putting the hearbe in the Muſte or new Wine, untill the ſame Wine become cleare to be drunke. By the uſe of this Wine, old mens ſights are made young, it taketh away the impediments of the ſight in all men of all ages, eſpecially in fat men, and ſuch which do abound with phlegme.

Eyebright taken in an egge.

One (ſaith he) which was blinde, and did ſee nothing in long time, by uſing this wine one yeare, was reſtored to his ſight. The herbe is hot and dry, and hath by property of ſubſtance to remove affects of the ſight. And ſo the powder of the hearbe taken in an egge, or drunken in wine, doth wonderfully performe the ſame. And there are yet alive (ſaith he) witneſſes of good credit, which have made proofe hereof in themſelves, which could not reade without ſpectacles, but by uſe hereof have recovered their ſight to read ſmall letters. And ſo *Arnoldus* concludeth, that nothing to do good to the ſight, is to be compared with wine made with eyebright. If the wine be too ſtrong, he counſelleth to alley the ſame with fennell-water; and to that intention, you may alſo adde Sugar.

In countries which for their common drinkes do uſe wine and water, they alway do mingle things for the ſight in wine, and not in water: for wine in truth is a fitter liquor, to receive the qualities and to carry the ſame to the eyes, then water: which things they do put in the muſte, and ſo let it ſtand, untill the wine be ripe, and ready to be drunken, and ſo do uſe it.

Notwithſtanding in other Countries which have other uſuall drinks, the ſame things may be put in their common drinks. So ſome have put them in Ale, ſome in beere, and ſome in Mead, and no doubt but all theſe meanes are very good according to the uſage and diſpoſition of the party. So even in this our Countrey, they which either by uſe or by conſtitution of body, may well beare the drinking of wine, may well compound the ſame with things good for the ſight: others of hot complexions and dry, not greatly accuſtomed to wine, may of Ale, Beere, and Mead, make ſuch drinkes, becauſe in the North countries, ale and beere are the uſuall and common drinkes, and in ſome places, Mead alſo is much uſed: therefore in mine opinion it is convenient for moſt men, to make their drinks with Ale, Beere, and Mead, rather then with wine; and Mead aſſuredly is a very convenient thing for them which can well away with honey.

Eyebright may be uſed in beere, in ale, or mead.

Touching the direction of thoſe which have bin accuſtomed to drinke wine, I do nothing doubt, but that they may without offence beare ſuch drinks for the ſight compounded with wine, to take a draught in the morning, eſpecially if they allay the *ſame* with the diſtilled water of fennell, according to *Arnoldus* counſell. And for this purpoſe, the cheiſe may bee made of very good white wine, and the things may bee mingled in the countries where the wine doth grow, notwithſtanding in that our moſt uſed drinke with meate is Ale, or Beere, theſe are very convenient to receive theſe things for the ſight, and abſolutely better then wine, if ye like to drinke the *ſame* with meat: as our Authors do counſell. Which Ale I thinke better to be made with grout according to the old order of brewing. And ſo the things for the ſight may be ſodden in the grout, or otherway put in the drinke, when it is newly cleanſed, and put into the veſſell in which it is tunned to be kept, that in the

How Eyebright wine may be uſed.

The uſe of Eyebright ale, and of Eyebright beere.

Ale made with grout.

How to make Eyebright Ale and beere.

working of the drinke in the veſſell, the vertues and qualities of the things may be drawne and received into the ſame. When theſe things are compounded in Mead, then the ſame are ſodden with the honey, in ſuch order as other hearbes are ſodden, when they make Methegline.

Eyebright mead.

I thinke it beſt to begin with the ſimpleſt order to compound Ale or Beere to each mans beſt liking with Eyebright onely, taking to every gallon of the drinke a great handfull of the hearbe, and binde it together, or put it in raw and thinne tinſell of ſilke, and ſo tie the ſame by a ſtring to the top of the veſſell, that the herbe may hang in the middeſt of the drinke, not too low in the ground, neither too high in the barme, being put into the drinke when it is newly cleanſed: let all worke together untill the drinke be cleare and ripe, to be drunken according to the common uſe, and then ye may drinke of it at pleaſure in the morning faſting, and at meat alſo if you will, and can well like thereof; and moſt men may like to drinke it, becauſe this herbe doth yeeld no ungratefull taſte, but rather with a pleaſant ſapour doth commend the drinke. It were not amiſſe, to avoid windineſſe, to every handfull of the herbe, to adde two drammes of Fennell-ſeeds, well du[illegible], and a little bruiſed: As I do put this for more proportion to begin withall, that the ſtomacke bee not at the firſt offended with the ſtrangeneſſe: So after a time, ye may increaſe the quantitie, and put to every gallon of the drinke, two handfuls of the hearbe, wherein ye may beſt be directed by the taſte, that the hearbe ſhall yeeld into the drinke. In the Winter ſeaſon ye may alſo adde ſome ſpices, as Ginger, whole Mace, a few Cloves, Nutmegs, Cinamon, and make it as it were bragget ale: which drinke, beſides that it doth preſerve and cleare the ſight, will alſo helpe digeſtion, cleanſe and cut flegme, and breake winde.

The quantity of Eyebright to the drinke.

Fennell ſeeds.

Spices may be added.

I can witneſſe, that many by this ſimple compoſition of eyebright and fennell-ſeeds, have found great good for their ſight, not onely to continue in good eſtate, but alſo that ſome

The effect confirmed by examples.

ſome have found remedy againſt the dimneſſe and other impediments growing in their ſight. In truth, once I met an old man in Shropſhire, called *M. Hoorde*, above the age of 84. yeeres, who had at that time perfect ſight, and did read ſmall letters very well without ſpectacles: he told me, that about the age of forty yeare, finding his ſight to decay, he did uſe Eyebright in ale for his drinke, and did alſo eate the powder thereof in an egge three dayes in a weeke, being ſo taught of his father, who by the like order continued his ſight in good integrity to a very long age: I have heard the ſame confirmed by many old men. *Rowland Sherlooke* an Iriſh man, Phyſician to Queene *Mary*, did affirme for truth, that a Biſhop in Ireland perceiving his ſight to waxe dim, about his age of fifty yeares, by the uſe of Eyebright taken in powder in an egge, did live to the age of eighty yeares, with good integrity of ſight.

Drinkes more compounded for the ſight.

Wee do reade of many drinkes to preſerve the ſight, compounded not of Eye-bright onely, but many moe things added: ſo ſome put to it ſage, ſome vervaine, ſome celendine, and fennell ſeeds, anniſeed, and the forenamed ſpices: others elecampane roots, Iris, Galengale, and cubebs: and in truth, all theſe are greatly commended to preſerve the ſight, and may very aptly be put in drinkes for the ſight: notwithſtanding, for that we are now to deliver a drinke for the ſight, which may be pleaſing, and allowed with meates, mine opinion is, that the ſame ought to bee made as ſimple as may be. For if *Galen* in his 6. Booke *De Sanitate tuenda*, doth preferre the compoſition of the medicine termed *diatrion piperion*, which hath feweſt ſimples, becauſe (as he writeth) that is ſooneſt and with leſſe trouble to nature digeſted: ſurely the drinkes for the ſight, which are compounded of feweſt things, are moſt to bee commended, eſpecially when wee meane to uſe the ſame with meat, as all our Authours do counſell us.

The moſt compound not alwayes beſt.

Wherefore, for my part at this time, I will onely adviſe to have for uſe either wine, or Ale, or Beere, according to each mans beſt liking, made, as it is before preſcribed, with eyebright and fennell ſeeds, and to drink of the ſame in the morning, or if you ſo like, with meat, as other drinke.

Drinke often and ſmall draughts: Not beſt to begin the meale with drinke.

It is holden better to drinke oft and ſmall draughts at meat, then ſeldome and great draughts, for ſo meat and drinke will better mingle, and the meat will leſſe ſwimme in the ſtomack, which giveth cauſe of many vapours to the head. It is affirmed not good to begin the meale with drink, but to eat ſomewhat before you drinke.

When to mingle Water with Wine.

When you drinke wine, if you meane to alay the ſame with water, it is beſt to mingle to the wine Fennell-water or eye-bright water, and *Montagnana* doth counſell to do the ſame ſome reaſonable time before you do drinke, and not preſently when you drinke, as commonly men do.

Bread.

Paſte with Fennell ſeeds.

Bread in our intention is to bee made of fine floure of choſen wheat, alway levened and ſalted ſomewhat more then common bread, well wrought, throughly baked, not new nor old, of about a day or two dayes old. Vnleavened bread is not accounted good: and the bread is better, if fennell ſeeds bee wrought with the paſte, to which purpoſe ſome do cauſe cakes to bee made of ſome portion of the dough, in which they knead the powder of Fennell-ſeeds, and the powder of eyebright, and do eat them in the morning, and after drinke the eye-bright drinke, and make that a breakfaſt.

Evacuation.

As generally in the preſervation of health: ſo eſpecially to continue the ſight, it is convenient that the body bee obedient, and do his office for evacuation accordingly: and if nature herein be ſlacke, it may be procured with broths made of looſe herbes, as Mallows, Violet leaves, Mercury, Groundſell, great Raiſins, the ſtones taken out, Damaske Prunes and Currans: and if need bee of more medicinall things, ſurely the ſame muſt bee gentle: for as ſtrong medicines which make agitation of humors, are not good to bee uſed for this intention: ſo gentle medicines taken in due time, do great good to the ſight: which I do leave to the appointment and direction of a learned Phyſician. Of all manner of evacuation, theſe which are done by vomiting are moſt hurtfull: ſo are fluxes of bloud by the noſe. And as belkes doe eaſe the ſtomack, ſo much belking giveth occaſion that fumes doe ariſe to the fore-part of the head, whereby the ſight may be harmed.

Fulneſſe hurtful.

Nothing is more hurtfull to health, then fulneſſe. And he that will continue his ſight good, muſt be carefull of over-plentifull feeding, and therefore muſt end his meales with appetite: and never lay gorge upon gorge, but ſo feed, that the former meat may be concocted, before hee doe eate againe. It is beſt to make light ſuppers, and ſomewhat timely. As modeſt uſe of *Venus*, performed in the feare of God in due time, when the meate in the ſtomack is digeſted, and nature is deſireus to be diſburdened, is to be allowed: ſo immoderate and unſeaſonable uſe thereof, doth of al things moſt hurt the ſight, and ſooneſt induce blindeneſſe. Over-much watching is not good: very long ſleepes are more hurtfull: the meane ſleepes of about ſeven houres, are beſt: yet better to abridge the ſleepe, and to inlarge watching, then contrariwiſe: ſleepe taken in the night is beſt, as moſt naturall, when externall aire doth not diſtract natures motion, and all externall things concurre to helpe ſleep: therefore the moe houres man doth borrow of the day for ſleep, the worſer. It is not good eſpecially to this our purpoſe, to ſleepe immediately after meate: for two houres at the leaſt ought to be put between meat & ſleep. Beſt to begin ſleepe upon the right ſide, and then to turne on the left ſide: to ſleepe upright upon the backe, is naught generally: to turne upon the face, worſer for the ſight. Care muſt be had, that you ſleepe not in a Chamber, or any place in which the Moone doth ſhine.

Uſe of Venus.

Sleepe and watching.

The Moone-ſhine hurtfull to the ſight.

Exerciſes.

Exerciſes are needfull: the ſame beſt, after the belly hath done his office, that the excrements are voided: otherwiſe by exerciſe, vapours are ſtirred, and doe aſcend more plentifully to the head. All exerciſes muſt be done faſting, and none after meate. And I wiſh you might after meate forbeare writing by the ſpace of three houres: but if your courſe of life and calling will not ſo permit you, you may herein

writing after meate.

Frictions.

Combing the head.

herein follow *Montagnana* his counſell, to write either ſtanding upright, or a little leaning and reſting your head upon your right or left cheeke; in no caſe to write bowing your ſelfe forward, and holding downe the head. When opportunity and time will ſerve, frictions with a rough linnen cloth are very good, which are to be performed thus: firſt to rub the feete, the legges, then the thighes, the hips, the buttockes, aſcending to the ſhoulders and necke with ſoft and long rubbings, even untill the parts begin to waxe red. Amongſt orders to remove the weakeneſſe of the ſight, *Avicenna* writeth, that the combing of the head is not of leaſt force, which ought to be done every morning faſting backwards againſt the haire, for it draweth the vapours out of the head, and removeth them from the ſight.

Affections of the minde.

Mirth, joy, and pleaſantneſſe of the minde is good: a little anger doth not hurt: immoderate ſorrow, fearefulneſſe, and all vehement affections are forbidden in all affects, but in this our caſe chiefly, as moſt hurtfull to the ſight.

CHAP. 2.

To preſerve the ſight by Medicines.

Outward Medicines.

The ſmell of Marjarom.

Things comfortable to the ſight.

Eye cups.

The order to preſerve the ſight by medicines, doth conſiſt of things outwardly applyed, and inwardly taken. Amongſt outward medicines to preſerve the ſight, it is accounted a great ſecret, to ſmell much to marjarom. So theſe things following, are found very much to comfort the ſight, in ſtaying the viſible ſpirits from waſting: *videlicet*, corall, pearle, the ſtone called *Lapis Armenius*, ſpectacles of Chriſtalline or cleare and pure glaſſe, greene and sky colours, to dip the eyes in cold water, to which purpoſe, many have cups made in the forme of an eye, called eye-cups: and to waſh the eyes with the waters or decoctions of Eye-bright, Roſes, and Vervine.

Some other things are put into the eyes to cleare the ſight, and to remove impediments which doe often grow there: to which purpoſe as approved very good, and without hurt, the juyces and waters of Eye-bright, of Fennell, of Vervine, of Marigolds, of Pearlewort, are greatly commended. And *Montagnana* doth mention a certaine kinde of preparation of the juyce of Fenell, ſingular good to preſerve the ſight from dimneſſe, to take the juyce of Fennell in the moneth of Aprill, and to put it in a veſſell of glaſſe, with a long and narrow necke, and let it ſtand fifteene dayes in the Sunne, that it may be well dryed, then remove the glaſſe ſoftly, that you doe not trouble the reſidue, or grounds, and ſo poure it into another veſſell: & to every halfe pound of the juyce, put an ounce of choſen *lignum aloes*, beaten into fine powder, and let it ſtand other fifteene daies in the Sunne. Then ſtraine it twice thorow a thick cloth, and keepe the cleareſt in a veſſell of glaſſe to your uſe: you may drop a little hereof into your eyes to cleare the ſight. And ſome doe diſtill this wood in a ſtillitory of glaſſe, and put the water thereof into the eyes, and hold this for a great ſecret as miraculous to preſerve the ſight. And the ſame *Montagnana* doth compound another medicine more abſterſive to remedy the dimneſſe of the ſight, diſſolving in an ounce of the water of Roſemarie flowers, two ſcruples of *Sal gemma* very finely powdred, and filtered, and counſelleth to drop the ſame often into the eyes, affirming by his experience, that it doth ſo mightily cleare the ſight, that ſuffuſions are thereby wonderfully removed, and eſpecially moiſtures of the eyes.

Things put into the eyes.

A preparation of the juyce of Fennell.

Lignum aloes *good for the ſight.*

Sal gemma *doth cleare the ſight.*

I am here alſo in this place for the clenſing & ſtrengthning of the eyes, eſpecially to commend unto you the frequent uſe of old and cleere white wine, in which the *Calaminar* ſtone hath beene oftentimes extinguiſhed: and likewiſe the pure liquor of good ſugar-candy diſſolved in the white of an egge, being hard roſted, and the yolke taken out:

Alſo our Authors doe commend the waſhing of the eyes with the urine of a childe, and ſometimes to drop the ſame

The urine of a childe.

into the eyes. And for this purpoſe alſo they doe commend lee made of the aſhes of Fennell ſtalkes. We doe read in all our writers great commendations of a liquor of the liver of a Goate, prepared in manner following: Take the liver of a male Goat, not diſeaſed, and newly killed; and after it is well waſhed, pricke it in many places, and fill the ſame with graines of Pepper, and inſarce the liver with the leaves of Fennell and of Eye-bright, then roaſt it with a ſoft fire cleare, not ſmoakie, untill it be reaſonably roaſted; and in the time of roaſting, receive the liquor which doth diſtill, in a convenient veſſell, and apply the ſame to your uſe.

A lee of Fennell ſtalkes

A preparation of the Liver of a Goate for the ſight.

Avicenna in his third ſen. third booke, and fourth treatiſe, *cap. de debilitate viſus*, above all other things doth commend the medicine called *collyrium de fellibus*, for that it cleanſeth the pores of the eyes, cleareth and conſerveth the ſpirits, mundifieth the moyſtures or waters of the ſight; as you may reade in *Avicenna* in the foreſaid place.

Collyrium de fellibus.

Inward remedies.

Medicines to be taken inwardly, are in number many; but I thinke beſt at this time to mention a few, which are eaſie to be had, and as of great efficacie moſt commended; and of ſuch the powder following is moſt ſimple, yet by experience approved of ſuch force, that many, after their ſight hath beene decaied, have by the uſe of it, received againe the ſame perfectly, the powder is thus made.

A powder for the ſight.

Take of the powder of Eye-bright foure ounces, of mace one ounce, mingle them together, and take thereof the weight of three pence before meate.

Montanus in his 29. counſell, giveth great praiſe to a ſirup, againſt the decay of the ſight through the weakeneſſe and dimneſſe of the ſame, which he compoundeth thus,

A ſirup for the ſight.

Take of the juyces of Fennell,
of Vervine,
of Roſes, } of each two ounces.

The leaves of the hearbe Eye-bright, } of each
of Endive, } *M. S.*
of Celendine.

Boyle the hearbs in two pintes of water, untill the halfe be ſpent; then ſtraine it hard, and mingle the iuyces with the decoction, and with ſugar according to art, make a ſirup, which is to be kept in a glaſſe veſſell. You may take two ounces of this ſirup in the morning faſting. In windy bodies he maketh the ſirup thus.

Take of Fennell-ſeedes, } of each
of Anniſe-ſeedes. } iij. ounces.
of the hearbs of Eye-bright,
of Vervine, } of each
of Roſe-leaves, } *M.* iij.
of Celendine, *M.* j.
of Rhue. *M.* j. *S.*

Boyle theſe in water untill halfe be conſumed; ſtraine it hard, and with ſugar, ſiruppize the decoction: both theſe ſirups are excellent good to defend the ſight from dimneſſe.

Meſue in his book called *Grabadin*, writing of the diſeaſes of the eyes, above all other medicines, extolleth an Electuary under the name of *Hamame*, as having noble vertues to preſerve the eyes, and to continue the viſible ſpirits in their cleareneſſe, which he compoundeth thus:

An excellent electuary to preſerve the ſight.

Take the hearbe called *Adhil*, that is
Eye-bright, ounces ij.
Fennell ſeedes, Drams, v.
Mace,
Cubebs, } of each
Cinnamon, } Dra. j.
Long-Pepper,
Cloves.

Beate all into powder, ſearſe it, then take of good honey clarified, lib. j.

of the iuyce of Fennell boyled and clarified, one
ounce.
of the iuyce of Rhue,
of Celendine,
both boyled and clarified,
of each halfe an ounce.

Boyle all to the height of an Electuary, and then put to it the powders according to art, and ſo reſerve it in glaſſe veſſels. You may take hereof the quantity of Dra. *iij.* in wine, as *Meſue* writeth: If wine ſeeme too hot, you may allay it with Fennell water, or with Eye-bright water: it muſt bee taken in the morning faſting: and you ought to forbeare the taking of other things, by the ſpace of three houres, and ſo at night, but then you muſt make a light ſupper, and ſup the more timely.

Diſtilled waters. Where in this little Treatiſe, mention is made of diſtilled waters, I wiſh the ſame to be artificially done in ſtillitories of glaſſe, that the qualities of the hearbs may remain in the diſtilled waters: And therefore I doe not allow of the common manner of diſtilling in ſtillitories of lead, by the which the watry parts onely are drawne.

FINIS.

A TREATISE OF THE principall diſeaſes of the Eyes, gathered out of *Fernelius*, and *Iohn Riolanus* Doctors of Phyſicke.

Chap. 3.

AS the Eyes are of a delicate and ſoft nature, ſo are they by the moſt light occaſion offended, as by ſmoake, by duſt, & the Sunne beames: ſo the north winde, and vapours riſing from minerals, doe hurt the eyes. But this peculiar property the eyes have, that they congeale not, becauſe they are of a fiery property, and doe conſiſt of an airy fatneſſe.

The eyes are ſubiect to every kinde of diſeaſe, Simeler, Organicall, and common as the ſimiler parts doe labour with every diſtemperature, with an hot diſtemperature, as often as they are offended with ſmoake, or duſt, which offence proceeding from an outward cauſe, is properly called *Taraxis*, redneſſe of the eyes is more like unto *Phlogoſis*, then *Phlagmon*, becauſe they are red without tumor. A cold diſtemperature doth dull the ſight: A moyſt doth dilate the pupill: A dry diſtemperature doth either ſhrinke up the whole eye, or the pupill thereof is dryed or extenuated, as it hapneth in extreme old age, or by the immoderate uſe of venery. From thence Pthiſis, and an Atrophia happeneth of the eye: I call that Pthiſis, which is an extenuation of the pupill, or apple, and becommeth more anguſtior, and ſtraighter, and more obſcure: but that is an *Atrophia*, when the whole eye is conſumed for want of nouriſhment. And as the Inſtrument doth ſuffer diſeaſes of number, of magnitude, of ſituation and conformation, (I ſay) conformation in the figure, *Meatus*, and *Aſperitie*, ſo it is a diſeaſe in magnitude, as often as the eyes are more great, and more ſtanding forth then they ſhould, for the leſſer eyes are beſt, becauſe the viſible vertue being coacted and drawn together, is greater then when it is diſperſed, and is leſſe ſubiect to outward iniuries; from whence it doth happen, that thoſe which by nature have ſmall balls or apples of the eye, have their ſight moſt ſharpe: I meane not thoſe which have it ſo by accident, as if they be extenuated by immoderate venery, for then things ſeeme to be greater then they are, to this may be referred *Encanthis*, and *Rhinas*, for they are the contrary of the ſame kinde. *Encanthis* is an excreſcence of the ſame fleſh which is in the greater *Cantho*, but *Rhinas* is when the ſame caruncle being eroded and eaten, doth appeare as it were hanging forth. To diſeaſes of number, doe appertaine *Suffuſio*, which is commonly called the *Cataract*, which is an humor concreate between the Cornea, and the Vvea: in like manner, the web called *Pterigium* and *Onix*, or *Vnguis* & *Hypopium*. The web is a *nervoſe membrane*, which according to divers men, doth proceed from the great corner unto the apple, and ſometimes at length doth cover the whole eye. *Onyx* or *Vnguis* is a *Cicatrix* from ſome ulcer, which is referred to the likeneſſe of a nayle. *Hypopium* is a certaine *Pus*, collected under the Cornea, which doth ſucceed a ſuppurated inflammation and *Chemoſis*, *Hypoſphagmati* bloudy and ſuggillat eyes, ſuch as are when ſome veine is opened, broken, or gnawne, the bloud waxeth blew and lived.

To diſeaſes of Site or ſituation, doth appertaine *Ecpieſmos*, which is, when the whole ball hangeth forth, which hapneth by the muſcles relaxed, which muſcles do obvolve the opticke nerve, which diſeaſe may be called *Prolapſus oculi*, although *Paulus* doth call it *Proptoſin*, when the *Cornea* being eroded or eaten, the Vvea doth hang forth, of which Proptoſeos there are divers names, for firſt, when the Vvea doth hang forth, becauſe it appeareth like unto the head of a Flie, it is called *Myocephalos*, but when it doth increaſe more, and doth repreſent *Acinum uvæ*, it is called *Staphiloma*: when it doth more increaſe, and the eye is ſtarke blind, and hath the likeneſſe of the head of a nayle, it is called *Clavus*, but either affect is *Morbus in ſitu*, but the firſt is of the whole eye, the latter of one onely part, that is, of the uvea. Diſeaſes of conformation are, when the naturall figure of the eye is perverted, as in *Strabiſmus*, or convulſion, Midriaſei or dilatation of the ball: alſo diſeaſes in *Via*; as a ſudden obſtruction of the Opticke nerve, which is called *Hamaroſis*. The ſicke ſeeth nothing at all, when notwithſtanding no cauſe appeareth in the eye, the tunicles of the eyes ought to be light, terſe, and faire, are ſometime exaſperated with an inward and outward cauſe, as with ſmoake and duſt.

The eyes do ſuffer moſt often common diſeaſes, as ulcers, and tumors againſt nature, firſt, phlegmon, which is called *Opthalmia*, that is knowne by tumor, inflammation, redneſſe and paine.

The ulcers do manifeſt themſelves by itch, by paine, and Saines, but not alſo the *Adnata*, but alſo the *Cornea* is ſometimes ulcered, and whether it bee ulcered, we may eaſily know by this ſigne: There doth appeare a white ſpot in the blacke of the eye, with the ſignes aforeſaid: and when the *Conjunctiva* is ulcered, there doth appeare as it were a red ſpot in the white of the eye. But firſt, I will ſet downe the manner of curing of thoſe diſeaſes, and then I wil ſpeak of the *Symptomes*.

The precept of *Plato* in *Charmide* is familiar with *Galen*. Even as it is in vaine to cure the diſeaſes of the head, without conſideration bee firſt had of the whole, ſo raſhly to preſcribe remedies to the eyes, except we firſt conſider of the head, where is the originall both of the eyes and the fountaine of all diſeaſes which come by deſtillation.

Therefore firſt of all, the body is to be purged with *pillulis lucis majoribus* in a cold cauſe, and in an hot cauſe, with *pil. lucis minoribus*, or with *Sena* and *Agaricke*, which ſhall bee boyled in a decoction, or with the diſtilled waters of Fennell and Eye-bright, with which *vehicles* the purgative vertue is carried to the eyes: and conſider that the *Agaricke* doth eſpeciall profit the braine, and the *Sena* the eyes.

The opening of a veine in hot diſeaſes is profitable, but not in cold, yet the common people do hold an opinion that bloud-letting doth weaken the ſight, for it draweth the animall ſpirits, and ſo doth weaken their force, becauſe the vapour of bloud or the naturall ſpirit is the matter of the vitall ſpirit, as here of the animall: for the eyes ought to be fiery, and full of animall ſpirit:

Maſticatoria, without doubt, do profit to the derivation of the humour from the braine, but your *errhina* are hurtfull, eſpecially the ſtronger ſort, becauſe they draw to the part affected: for there is great affinity of the noſtrils with the eyes: there is alſo a manifeſt *foramen*, from the eye into the noſtril, whoſe *opercle* or cover is a little lachrimall fleſh. But ſome man may ſay, *Ætius* doth preſcribe *errhina*. I anſwer, thoſe are the lighter ſort, neither is the diſeaſe as yet confirmed, but now being confirmed, and the humour fixed and not flowing, Cupping glaſſes applied to the ſhoulders, do plucke backe the fluxe from the eyes, even as a *Seton*, and *Cautier*, in *Inio Iohn de Vigo* doth apply behinde the eares bloudſuckers and *Veſicatorium*, as

Veſicatorium:
Recip. *Fermenti acris*, one ounce;
Cantharidum & Seminis Synapi, one dramme.

Mixe them for a *Veſicatorium*.

There *Fernelius* willeth to apply a *cautier*, and doth give a reaſon, that from thence a branch from the jugular veine ſpringeth, and doth runne through to the *Opticke* Nerves.

As often as the veines of the forehead do ſwell, they ſhew the fluxe to be externall, and the tumor to deſcend from the *pericranium*, from whence ſpringeth the *conjunctiva*, which fluxe is profitably ſtayed with ſome *adſtringent frontall*, ſuch as in this manner may be prepared.

Recip. *Emplaſt. contra rupturam deſiccativi rubrian,*
one ounce.

Malax them with oyle of Myrtles, or Roſes, and ſpread it upon linnen, and make a frontall, which apply all over the forehead: or,

Recip. *Farinæ volatilis* an ounce and a halfe, *boli armeni & Sanguinis Draconis ana.* two drammes.

Worke them well together with the white of egges and oyle of Roſes, and make a frontall as before. Alſo *topicall* meanes applyed to the head, are not to be neglected.

For this is a generall precept, as often as diſeaſes come by defluxion, we muſt not onely reſpect that part that is offended, but alſo that part that ſends it. Beſide, a thinne humour is to be ingroſt and made thicker, and the laxe waies are to bee made ſtraighter: this preſcribed frontall is moſt excellent, but firſt *cephalicall things*, and ſuch as reſpect the head muſt be remembred.

The uſe of Eye-bright wine doth confirme and ſtrengthen weake and ill-affected eyes, or the powder of Eyebright, as

Recep. *Euphraſiæ.*
Fœniculi dulc. ana one ounce.
Cum duplo Saccharo, take of it after meales, or,
Recep. *Coriandri preparat.* one ounce.
Euphraſiæ & fœniculi an. halfe an ounce.
Cinamomi, one dramme.
Macis, two ſcruples.

With the double weight of Sugar, make a powder to be taken out of a ſpoone after meales: if you pleaſe, you may boyle the juyces of Fennel and Eyebright with honey, and make a confection: of which, take morning and evening the quantity of a Walnut.

For generall things outwardly to bee applyed. I will preſcribe two *Colliriums*, the one in hot diſeaſes to be preſcribed in the beginning of the fluxe, that it may be repelled, the other in the ſtate and declination of hot diſeaſes, and in cold alſo, they may at all times be uſed, the firſt *Collirium* ſhall be after this manner.

Recip. *Muccaginis Semi. Pſylii;*
& Cydoniorum, extracta in aqua Roſarum vel plantaginis, an. halfe an ounce with two ounces.

Of the ſame water make a liquid *Collirium*: it is commonly made with the white of a new laid Egge, being wrought together with Roſe-water, or Plantane water: a *Collirium* to reſolve, is made in this manner.

Recip. *Muccaginis faenugreci* extracted with Eye-bright water, or Fennell water *an.* one ounce, make a *Collirium*, or with two ounces of the ſame water make a *Collirium liquidum*: a little of the Muſcilage is to be preſcribed, becauſe it doth quickly grow ſowre.

And now I aske whether your *Colliria* are to be diſtilled into the eyes as hot as may be ſuffered, as it liketh *Scribonius*? or cold as it pleaſeth *Meſue*, or luke-warme according to *Galen*? But in my opinion they are to be inſtilled luke-warme, unleſſe the affect do require ſome other thing: for in eyes that be exceedingly inflamed and burning, we drop it in cold, but in very cold affects wee drop it in verie warme, otherwiſe meanly warme doth alwayes ſerve the turne.

Now to proceed to cure thoſe diſeaſes whereof we have already ſpoken: every diſtemperature is cured by his contrary: as eyes that be inflamed and over-hot, ſhal be cooled with the daily waſhing of them with cold things, or with the waters of Roſes and Plantane: but if the diſtemperature be cold, we warme the eyes with putting in the waters of Eye-bright, Fennell, Rue, Celendine, waſhing them often therewith: if the eyes be over-moiſt, we dry them, if we macerat *tutia* in thoſe waters, as for example.

Recip. *Tutia* one dramme.

Infuſe it in Eye-bright water two ounces, make a *Collirium*: if the eyes be over-dry, we humect them by inſtilling womans milke, or with a fotus of Mallows, Holy-hockes, and Violets: But if ſome matter be joyned with the diſtemperature, let it be reſolved with a *Collirium* of the *Muſcilage* of *Fennigreeke* extracted in the aforeſaid waters; or waſh the eyes with the decoction of *Fennigreeke*, with a ſponge, or boyle a bagge being filled with *Fennigreeke*, in water, and apply the bagge to the eye warme: hitherto we have ſpoken of the Similer diſeaſe: now we will ſpeake of organical, and firſt, of diſeaſes of magnitude.

If the eyes ſhall be greater or leſſer then they ſhould bee from their firſt confirmation, all remedies are unprofitable: if they happen ſo by accident, as by ſome fluxe from the braine, all the body is often to be purged, the moiſt eies are to be dryed; wee muſt looke to the head that is over-moiſt, with *Cephalicall* things. Alſo *Cautiers* muſt be applied to dry up the offending humor: we muſt apply for *Topicall*, linnen dipt in the water of Rue, Celendine, or Eye-bright, & the infuſion of *Tutia*, or the bag filled with *Fennigreeke*, or of the ſame *Hydroticall* Decoction of the infuſion of *Tutia*, make a *Collirium*.

Encanthis groweth whiles the bloud doth more abundantly flow to the *caruncle* for nouriſhment, which being turned into the ſame ſubſtance, groweth greater then it ought to do: ſometimes it is ſo great, that it hindereth the eye-lids to be ſhut: it is burnt with gold, or elſe with a burning iron, or elſe cut off, or when it doth ſurmount, it is bound with a thread: after it is ſoftly bound up, and after being deſtitute of nouriſhment, the *excreſcence* doth fall away of its owne accord. Our ancient Phyſicians called this kinde of remedy, *Anabronchiſmon*. If the ſicke be of a delicate conſtitution, and ſhall refuſe the Chirurgery, let the *excreſcence* be eaten away with burnt allom, or with oyle of Vitriol: but it muſt be diligently corrected with Roſe-water or milk, for the exquiſite ſenſe of the part. In the meane time while theſe things are a doing, wee muſt defend the eye with ſome defenſure to avoid the offence of a fluxe. *Rhyas* doth oftentimes ſucceed *Epiphora*, if the *Carbuncle* be plainly eaten, it admitteth no cure: but if ſome part be onely eaten, the fleſh may be regenerated by applying *incarnatives*, as *tutia*, *aloes*, thus, or infuſe the ſame *in ſucco granatorum*, and being ſtrained, inſtill it by drop meale into the greater corner of the eye. But perhaps you will ſay, Will you mixe adſtringents with your *incarnatives*, ſuch as is the juyce of Pomegranates? which is altogether forbidden by *Galen*: leſt the dry excrement ſhould bee retained in the part. But hitherto of diſeaſes of magnitudes; now follow diſeaſes of number.

Chap. 4.

Of the Webbe of the Eye.

P*Terigium* groweth by the defluxion of thick and groſſe humours, being ſoft and white in the beginning. *Dioſcorides* doth commend a *Collirium* of Snailes, they are to be burned whole, and the powder to be mixt with honey, the powder of the cuttle bone or the pummis ſtone may be alſo mixed with honey as before; if you would have it ſtronger, mixe a little ſalt *Armoniac*, but firſt foment the eye with a decoction of *Fenngreeke*. *Ætius* uſeth to burne Plantane ſeed, and addeth to the powder, myrrh, and alſo the ſcales and flowre of braſſe, but we ſhould apply no metals to the eyes, except it be firſt burnt and waſhed: for by the burning and waſhing, the ſharpneſſe and byting quality is removed, and ſo it doth raiſe no fluxe, of which our chiefeſt care ſhould bee. Alſo wee may uſe oyle of Vitrioll, but it muſt be well corrected with milke: but ye ſhall note, that a great and inveterate web can be cured by no meanes but by Chirurgery:

ſuch are thoſe that cover the whole ball and blacke of the eye, webs groſſe and thicke, blacke, and which do affect the temples, by conſent are in no hand to be medled withall.

In like manner if there be ſuſpition of a *Cataract* beginning, and there be alſo a webbe that is white and ſoft, wee muſt abſtaine from things eating, becauſe they generate and increaſe the *Cataract*. *Ætius* and *Celſus* do ſhew Chirurgery, and eſpecially *Paulus Ægneta* in his ſixth booke, and Chap. 28. where he doth ſhew a double kinde of cure; the firſt, that the web be ſtretched once with a thread, and then with a launcet to be excoriated; the ſecond, to make a paſſage with a needle that may containe a thread or *Setam* (which is the briſtle of an hogge) and ſo hanging with the thread, the web ſhall be cut with the briſtle about the apple as it were with a ſaw, and that which doth remaine about the lachrymall, ſhall with the launcet be cut away.

CHAP. 5.

Of the Hypopion or matter under the Cornea.

BEcauſe that *Hypopion* followeth to *Hypoſphagma*, that is, eyes that are bloudy by meanes of ſome veine being rupted, or open, which is alſo called *Aimalops*, becauſe in this affect, all things ſeeme red; therefore the bloud-ſhotten eyes muſt be quickly looked unto, leſt by neglect, it grow into a leady colour, and then doth ſuppurate and degenerate into *Hypopion*, for that happeneth to the eye, that happeneth to the skinne by ſome blow, and groweth when corrupt matter is in great abundance, ſo that it doth occupie halfe the blacke of the eye, or ſhineth through the horny coate, which covereth the whole apple of the eye: this affect may riſe not only of an ulcer, but alſo of great paine in the head, or inflammation in the eye that is corrupted, and beſides inflamation, it may grow from abundance of humors which do breake open the mouthes of the veines: alſo, or ſtroake, or falls, may make the bloud diſperſe and flye abroad, which turneth to ſuppuration *ad Pus*, when it is out of their proper veſſels. To prevent the inconveniences, the patient muſt forthwith be let bloud in the arme, and in the corner of the eyes: if it be poſſible alſo, we muſt uſe cupping glaſſes upon the ſhoulders, and ſuch medicines as may ſtay inflammations: afterwards, we muſt uſe ſuch medicines as do reſolve and aſſwage paine, ſuch as theſe.

Recip. *Cadmiæ* one ounce.
æris uſti, halfe an ounce.
Roſarum ſiccar. foure drammes.
Croci. one dramme.
Folii. one dramme.
Lapidis Suſ. one dramme.
Myrrhæ, two drammes.
Gummi, ſixe drammes.

Beat them with ſweet wine, and uſe them with an egge.

Alſo a *Collirium ex Thure* called *Diolibanum*.

Recip. *Thuris*,
Ceruſæ an, one ounce and a halfe.
Cadmiæ.
Pompholigis.
Terræ ſanctæ.
Amili.
Gummi an, ſix drammes.
Opii. two drammes.
Squam. æris, one ounce.
Tragacanth. five drammes.

Let this be framed with raine-water: Or this:

Recip. *Croci*, *Aloes*, *Myrrhæ*, *an*. one dramme, *Vini*, three drammes, *Mellis*, ſixe drammes.

Let the Saffron be diſſolved in wine, then let it be mixt with honey, and kept in a glaſſe veſſell, with which, twice or thrice a day anoynt the eyes.

If theſe medicines and remedies doe not prevaile, then we muſt try another way; let the Patient be ſet in a convenient place, having one to ſtay his head behinde, then let the Chirurgion hold his with one hand, with the inſtrument called *Speculum oculi*, deſcribed in *Pareus* Chirurgery, and with the other hand, with the poynt of a lancet, he ſhall neatly and cunningly ſcarifie the horny tunicle, untill hee come to the corrupted and ſlimy matter, which hee ſhall make to avoid by little and little: After this worke ended, he ſhall uſe repercuſſive medicines, and medicines avoiding and ceaſing paine, as the white of an egge beaten with Roſe and Plantane waters, and then apply the remedies which ſhall be ſet downe for ulcers in the eyes, which be cleanſing, increaſing fleſh, and cloſing up: Moreover, the Chirurgion muſt be very carefull, leſt fleſh grow in the inciſion of the Membrain, which will bring both hurt, and alſo deformity to the partie, to prevent which, this Collyrium is much availeable, and alſo commended, and doth alſo prevent inflamation.

Recip. *Gummi. Arabic*. ſixe drammes.
Spodij. foure drammes.
Thurſis.
Myrrha.
Acatia.
Spica nard.
Squamme aris.
Opij an. two drammes.

With raine water bring them to a perfect forme, and then make them into ſmall trokiskes, and when you will uſe them, wet them in the white of an egge with Roſe and Plantane waters.

CHAP. 6.

Of Strabiſmus.

STrabiſmus is an evill motion of the Muſcles, moving the eyes, or a convulſion of the eyes, which if it be unnaturall, is uncurable, and that which commeth by accidents, is hardly or never to be cured, unleſſe perhaps it be in Infants: for the eye, for examples ſake, being convulſed, is reduced *ad levam Raſis*, and *Avicen* doth commend the bloud of a Turtle to be inſtilled; alſo the pye is eaten with profit, and the powder thereof is referred into a Collyrium; ſome ſuppoſe that the head of a Bat being burnt and powdred, others commend the head of a Swallow taken by inſufflation.

CHAP. 7.

Of Amaurosis, or Gutta Serena; or Obfuſcatio, ſtarke blindeneſſe, or Hallucinatio.

AMaurosis is commonly an hinderance to the whole ſight, without any appearance at all in the eye, for the apple appeareth ſound and unchanged, only the *Nervus opticus* is ſtopped; this diſeaſe is uncurable, because there are no remedies therefore; wherfore as yet the humour being not ſetled, as *Ætius* doth teſtifie, that he ſaw one that did recover the ſight, onely with the applying of cupping glaſſes with ſcarification. Remedies are not to be neglected, often purgation with pils of *Iods*, with *Trochisks* of *Albandall*, *Hydroticks*, *Maſticatoria*, and alſo vehement *Errhina* are not to be neglected, for in this onely affect of the eyes, they doe good, the braine muſt bee dryed with a cappe fit for the ſame, cautiers muſt be applied at the roote of the eare, for that cauſe remembred by *Fernelius*, and in *Inio* for revulſion; beware you forget not to uſe cupping glaſſes. When the eye is exaſperated, anoynt it with freſh Butter, and inſtilling therein womans milke, alſo the Muſcilage of Philium, of Quinces, of Fennigreeke, and of Tragagant, are to be applied: let the Muſcilage bee drawne in the decoction of Mallowes, Holy-hockes, Violets, &c. *Ætius* doth much commend this ſalve.

Recip. *Croci* one dramme.
Myrrhæ, one dramme.
Piper. gran. 15.
Spica nard. two ſcruples.
Succi fœniculi, ſixteene drammes.
Ammoniac.
Thymiamat, two drammes.
Mellis, ſixe ounces.

When they are all beaten finely, poure into them the juyce of Fennell, then beate them againe untill they be dry, afterwards put the honey unto them, and keepe this ſalve in a brazen boxe for your uſe: before you uſe this ſalve, you muſt have a fomentation of Sea-water hot, wherein dip a ſponge, and often bathe the eyes, alſo a Cucupha or cappe prepared as followeth:

Recip. *Flor. lavendulæ.*
Stæcados.
Hyſopi.
Beton.
Camomil. an. p. 1.
Roſ. rub. p. 2,
Calami aromat.
Ligni Aloes.
Ciperi an. one dramme.
Fol. lauri.
Marioram an. [illegible]
Nucis muſcat.

Rad. ireos.
Cinamon an. two drams and a halfe.
Garyphil, one dramme and a halfe.
Stiracis cal. one dramme.
Ambra griſea gran. 6:
Muſci gran. 4.

Beat all theſe to fine powder, and therewith make a cap quilted, or quilt bagges, and apply to the head.

This electuary is commended to comfort the ſtomacke, and to prevent the ingendring of groſſe flegme in the braine.

Recip. *Cinamon, opt.* 1. dram. 1. ſcruple.
Gariophil.
Ligni Aloes.
Maceris an. halfe a dramme.
Zinzib. halfe a ſcruple.
Aniſi pul. one ſcruple.

Make all into powder, and take the equall weight in ſugar to them all, and with wormewood water make into tables the weight of three drammes; they are to bee uſed in the morning three houres before dinner. I have forborne to preſcribe topicall meanes, which have little or no uſe in this caſe, becauſe the originall default is not in the eye.

CHAP. 8.

Of Opthalmia, or inflamation of the adnata, or coniunctiva.

O*pthalmia* is properly an inflamation of the *Adnata* or *Coniunctiva*, which is known by redneſſe, paine, heat, and ſtretching out: when there is redneſſe without tumor, eſpecially by ſome outward cauſe, as by duſt and ſmoake, it is properly called *Taraxis*: when the white of the eye is ſo ſwollen upon the blacke, ſo that a kinde thereof appeareth to hang forth, it is then called *Chemoſis*: ſome affirme it to be *Chemoſis*, when the Membrain conjunctiva is higher lifted then the Cornea, as if this were in an hole, which beſides the redneſſe and heat, cauſeth the eye-lids to be turned, ſo that they cannot cover the eye: contrary to this is *Phimoſis*, when by ſome great inflamation, the eye-lids doe ſticke faſt each to other, and cannot be opened, but the hurt which they receive, is but an accident in this diſeaſe. *Epiphora*, is generally taken for a ſudden ſtreame of humours in any part. As *Pliny* calleth *epiphorum uteri*, or *ventris*, notwithſtanding it is properly uſed for the affect in the eyes: when with great inflamation, great quantity of humors flow unto them, all theſe aforeſaid affects doe accompany each other: the cauſes are the recourſe of bloud, choler, flegme, and melancholy, but moſt commonly bloud and choler: the generall cure for this diſeaſe doth conſiſt in bloud-letting, diet, purging by the advice of a learned Phyſician, becauſe *Opthalmicis Diarrheam ſupervenire bonum eſt*, we muſt not omit to uſe cupping glaſſes upon the Shoulders with ſcarification which will bee good for revulſion, alſo an Aſtringent frontall to intercept the fluxe, if it ſeeme to be outwards. In the beginning a repellent *Collyrium* to hinder the generation of *Phlegmon*, which muſt be framed of the Muſcilage of Phillium and of Quinces, and then a reſolving *Collyrium* of the Muſcilage of Fennigreeke, being well waſhed from its biting quality. Abſtinence from wine, in the beginning is very neceſſary, yet in the declination wine may be permitted even as a bath of ſweet water, to contemperate the bloud, is at the beginning denied, leſt it ſhould cauſe the humor to ſhed, and increaſe the defluxion. If the inflamation doe continue, the Muſcilages before ſaid, ſhall bee drawne in the water of poppy, or in a decoction thereof, adding thereunto a little Camphire or Opium, and apply to the eye this cataplaſme. Take of ſodden apples iiij. ounces, and with the white of an egge and womans milke, make a cataplaſme: you muſt bee carefull to renew theſe medicines, leſt they dry over-faſt, and ſo cauſe heate: not long after uſe this *Collyrium.*

Recip. *Gummi arabici,*
tragagant ana, one dramme.
ceruſa lota, halfe a dramme.
opij. gran. iij.

Diſſolve all with the white of an egge, and womans milke that giveth ſucke. In the declination of this diſeaſe, this may be uſed. Take of the Muſcilage of Fennigreeke, and Quince-ſeed drawne in Roſe-water, and Eye-bright water *ana.* one ounce and a halfe, in which diſſolve Sarcocoll in the milke of a woman that giveth ſucke, two drams; *aloes lot.* one dram; myrrh, halfe a dram; and ſo make an eye-ſalve, and where there is any great itching, or rather where the inflamation commeth of flegme; this is a moſt ſingular *Collyrium.*

Recip. *tutie prep.*
aloes lota ana. halfe a dram.
ſarcocol.
myrrha ana. halfe a ſcruple.
ſacchar. cand. one dram.
vitriol. albi, halfe a ſcruple.
aqua roſ.
aqua fœniculi ana. two ounces.

Boyle them all together a little while in a viol-glaſſe, and then drop thereof into the eye. Some commend this *Collyrium* in all inflamation of the eyes, to take ſnayles with the ſhells, and to beate them with a little ſalt, and thorow an Hypocras bagge to let the water thereof diſtill, which being cleare, put thereof into the eyes. It ſometimes falleth out by unadviſed applications, which doth coole and beate back, or elſe by ſome inflammation, that the naturall heat is extinguiſhed and choaked, and thereupon inſueth a worſe inflammation then any of the aforenamed, which is *aſphacelosous opthalmas*, which doth deprive the eye of naturall temperature, doth make it corrupt and utterly periſh: which diſeaſe *Galen* in his introduction calleth *gangrena opthalmon*, the gangren or mortification of the eye: when this happeneth, we muſt have recourſe to proper remedies for gangrens, changing them, as the ſtate of the diſeaſe and the part ſhall require.

CHAP. 9.

Of the ſuffuſion of ſight, called Cataracta.

H*Ypochyma* or *Cataracta* is an heape of ſuperfluous humours made thicke betwéene the coate Cornea, and the humour cryſtalloydes or cryſtallinus, directly upon the apple of the eye, ſwimming abone the *aqueous humour* in that place, which *Celſus* doth affirme to bee voyd and empty: it hindereth the ſight, or at the leaſt the diſcerning of ſuch things as are before our eyes. *Fernelius* appointeth the place of it betweene the membrain Vuea and the Criſtallin humour: The difference thereof is borrowed from the quantity or quality, from the quantity, when it is whole, covering all the compaſſe of the apple of the eye, in ſuch ſort, that the Patient cannot ſee any thing, ſometimes it doth cover onely halfe the apple of the eye, or ſome part of it, either above or beneath, or in the midſt, in ſuch manner, that that onely part of the thing before our face can be diſcerned, which is placed againſt the part of the eye, which is affected: Some there are that doe contend and affirme, that this ſuffuſion is no diſeaſe, but an outward moyſture collected before the pupill, or apple of the eye, which humidity, ſeeing that it is a ſubſtance, doth not ſeeme to be a diſeaſe, becauſe it is a quality, and is placed under the predicament of quality. But to leave an over-curious queſtioning, whether it be a diſeaſe, or quality, wee will precred to the cure. Now to proceed in order to the cure, firſt you muſt purge the brain, with pils that are proper for that purpoſe, and give them to the Patient, the day before you begin your cure: then the next day following, about nine of the clock in the morning, the Patient yet faſting, (prouiding that the Cataract be ripe, and confirmed) cauſe him to ſit overthwart a ſtoole, in riding faſhion, and ſit on the ſame ſtoole face to face, and make the Patient to hold his ſound eye cloſed with his hand, and in that ſort charge him to ſit ſtedfaſtly without ſtarting, or ſtirring in any wiſe: let another alſo ſtand behinde him, and hold his head very ſtedfaſt: this done, firſt with your owne hand lift up the over-eye-lid, and then with the other hand, put in thy needle, made for that purpoſe, in at the greater corner of the eye, and finely trilling the tunicle called ſalvatella, or ſalvatrix, writh alwaies thy finger to and fro, till thou touch with the point of thy needle, the corrupt water, which is indeed the Cataract: and then begin by little and little to remove that water from before the ſight, to the corner of the eye, and keepe it there with the point of your needle, the ſpace of three minutes of an houre, and then remove your needle eaſily from it, and if it happen to riſe againe, bring it backe the ſecond time: but this you muſt beware of, that when the needle hath touched the Cataract, you doe not writhe it about with your finger to & fro, till it be ſet in his place before named, but to draw it thither gently, and when you have it there, trill the needle about untill it hath gathered the water about it, and then pull it out: when this is done, cauſe him to ſhut cloſe his eye, and apply thereupon a plaiſter of flaxe, and the white of an egge, and cauſe him to lye in his bed nine dayes together, removing the plaiſter three times in the day, and ſo many times in the night, without any other ſtirring of it, and provide alſo that he lye in a very darke place, and let him bee kept in a thin diet, as reare egges and white bread; and if he be young, and of ſtrength, let him drinke Barley water, but otherwiſe let him drinke ſmall Ale, and wine delayed with water: for truly too much nouriſhment would offend, in procreating too much blood in the eye, which is very hurtfull in the beginning of the cure. When the ninth day is paſt, let him ariſe and waſh his eyes with faire cold water, and he ſhall enjoy his ſight by the helpe of God, even as well as he had it before.

CHAP. 10.

Of the Ægilops or the lachrimall Fiſtula.

BEtweene the noſtrils and the greater corner of the eye, riſeth an *Apoſtume*, which the Grecians do call *Ægilops*, that is, *oculus Caprinus*, a Goats eye, becauſe that Goats are ſubject to this diſeaſe; wee call this diſeaſe, *Fiſtula lachrimalis*. This *Ægilops* may happen through every humour, yet neverthelesse it happeneth moſt often through flegme, ſeldome through blood, but ſeldome or never from choler and melancholy: the flegmaticke humour continually flowing by the fleſh of the lachrimall corner to the noſtrils, and ſometimes under the ſame fleſh being there detained doth putrifie, and breaketh out into a fiſtula or ulcer, from whence certaine [illegible]; thus *Ægilops* happeneth alwayes from flegme; and by blood alſo this diſeaſe is wont to bee excited, but not ſo often as with flegme: but it is ſufficient to know, that this lachrimal fiſtula happeneth from ſome virulent humour, and that which is corroſive.

As concerning the cure, at the firſt beginning we muſt preſently uſe repellents, ſuch as is Roſewater and the white of an egge well beaten together, or with oyle of Roſes mixt with vinegar; which oyle muſt be boyled to the conſumption of the vinegar: then adde thereto a little milke; wee muſt be carefull that none of the oyle ſticke to the eye, for to that part it is very biting: or apply thereto *Halica* boyled in vinegar, and beaten well together, for it doth not onely helpe them in the beginning, but after they alter into Apoſtumes; and doth breake them, and pierce even to the very bone: or a medicine framed of theſe, *glaucium*, ſaffron, and the juyce of Pellitory of the wall, but the medicine muſt be oftentimes changed. I, ſaith *Trallianus*, have hindered theſe *Ægilops*, as yet not growne to matter, by the uſe of theſe things, that they never came to ſuppuration: or the place is to be anointed with a *Collirium* which doth vehemently ſtupifie: and leſt the matter ſhould happen to bee cold, wee take *Bdellium* diſſolved in Vinegar with oyle of Roſes, which may be mixed therewith, or *Ammoniacum*, and the juyce of Fennell, or *Snailes* with their ſhells, ſometime with Aloes, and ſometimes with Myrrh mixed, and ſo apply it. In the meane time we muſt ordaine a dyet of ſuch meat as is of good nouriſhment, and containing but few ſuperfluities, as are Chickens, Hens, Partridges, Feſants, Doves, Larks, new layed Egges, Raiſins, and ſweet Almonds: let this drinke be *Hydromell*, or wine delaied with water: for diverſion of the humour flowing, the humerall veine of that ſide in the arme muſt be cut, or ſome other diverſions with cupping glaſſes, or frictions and ligatures muſt be uſed: alſo the humours abounding, digeſted and prepared, muſt be avoided with *hiera picra*, or *hiera logadion*, or with pills of cochia, or by *Glyſters* and ſharpe Suppoſitories, neither will one purgation ſuffice, but [illegible] and often reiterated: but if the diſeaſe do continue, we muſt uſe *topicall* meanes, and ſuch as are diſcuſſive. *Paulus* commendeth *ruta Sativa cum lixivio*, framed of aſhes and lime; indeed in the beginning it is ſomewhat biting; but afterward it is moſt gentle, and doth penetrate unto the very bone: *Alexander Trallianus* doth ſhew an approved medicine, which is the inward *membrain* of the reede, that which we finde about the knots, and mixe it with hony, and apply the ſame; changing the ſame foure times a day: when the place is well cleanſed and purged, dip a ſponge in *mulſa*, and *foment* it: this aforeſaid *membrain* of the reede, may be applyed by it ſelfe, or elſe,

Recip. *Staphiſagriæ*, two drammes.
Ammoniaci in aceto diſſoluti, halfe an ounce, mixe them, and apply it:

Another.

Recip. *Mellis puri.*
Aloes hepat. an. two ounces.
Myrrhæ, one ounce.
Croci, halfe a dramme.
Aquæ, lib. 2.

Boyle all at a gentle fire, to the conſumption of the one halfe, and in that decoction, being hot, infuſe a new piece of ſponge, and with the ſame cleanſe the ſore, and then bind a ſoft piece of ſponge wet in the ſame liquour, and it will worke a wonderfull effect, as hath often beene proved.

Another medicine.

Recip. *Succi foliorum lilij, vel radicum ejus*, foure ounces.
Viridis æris uſti, one ounce.
Mellis puri, three ounces.
Olei nucum, Ceræ q.ſ.

Boyle all to the conſumption of the juyces, and make an ointment, of which put it in *cum licinio* or tent, as is fit. I will deſcribe another medicine, which doth not onely cure the Lachrimall Fiſtula, but alſo other Fiſtulaes.

Recip. *Centaurij minoris.*

a Ariſtolochiæ rot. an. ʒ. I.
Myrrhæ an. 3.
Aluminis.
Galbani. an. ʒ. halfe.
Ireos.
Sarcocollæ.
Seif memitæ an. ʒ. I.
Viridis æris. one ſcruple.

Mix all with honey, and make an ointment. When the bone is foule, we uſe an actuall cautier, and touch the bone through a Canula, which cautier muſt be either of braſſe or ſilver, and being artificially applied, will cure the fiſtula. I, ſaith the Auther, have wrought with the Cautier, as aforeſaid, and have had very good ſucceſſe.

CHAP. II.

Generall rules for the conſervation of the ſight.

WHoſoever doth deſire to preſerve his ſight, let him take heed of the inequality of the aire, of fire, ſmoke, winde, immoderate coitture, much labour, ſuperfluous weeping, drunkenneſſe, overmuch ſleepe, eſpecially in the day-time upon meate, immoderate watchings. Let things alſo be avoided that do ingender vapours, ſuch as Cabbage, Coleworts, Onions, Garlicke, all ſharpe things, and Salt, Sallets, Beans, and Peaſon, all fat things, whether they be of fleſh, or of oyle; all things of hard digeſtion muſt be avoided, and all things that are vaporous. Medicines that do conſerve the ſight, ſome are abſterſive and cleanſing, and meanely temperate, ſuch as are Fennell, and a Collirium of the ſame, *Succus memitæ*, and Eye-bright of its owne property: ſome there are which do preſerve the eyes by altering, or warming, by cooling, moiſtning, or drying; ſome preſerve the ſight by lenifying the aſperitie, and other things, by other meanes, of which we will ſpeake afterwards.

CHAP. 12.

A Collirium Democriti, which doth cleare the ſight and preſerve the ſame.

Recip. *Succi fœniculi depurati,* lib. halfe.

Boile it a little in a veſſell of braſſe, and let it remaine a while till it have a reſidence, then adde two ounces of pure honey, and boile it againe at a gentle fire with ten or twelve leaves of good gold, then ſtraine it and put it into a violl of glaſſe, ſtopping the mouth thereof very cloſe, then ſet it in the ſun, powring it from veſſell into veſſell, taking alwayes away the reſidence, and put thereof into the eyes: ſome do adde thereunto, the gall of a Cocke, the quantity of two drams.

CHAP. 13.

Another that doth conſerve the ſight.

Recip. *Tutiæ Alexandrinæ prap.*
Antimonij prap.
Lapidis hæmatitis.
Oſſis ſepiæ utriuſque abluti.
æris uſti.
Corticum æris.
Aloes, fellis, croci, an. partem
Unam.
Piperis.
Macropiperis.
Salis ammoniaci an. partem, halfe.
Margaritarum.
Myrobal. cheb.
Spumæ maris.
Clymia aurea.
Saccari.
Moſchi, camphoræ an. partem quartam.

[illegible] very finely beaten and ground upon a marble divers times, untill it be a very ſine powder, of which put into the eyes.

The eyes of a Crow hung about the neck, ſtrengthen a weak ſight, and doth preſerve the eyes [illegible] graſſe or [illegible] graſſe, dried in the [illegible] hung about the neck, doth alſo comfort [illegible] the ſight, neither doth it ſuffer there to be [illegible] the leaves of Rue, of Roſes, Fennell, Eyebright and Celandine, of each equall parts, [illegible] them all together, and put a little of this water into the eyes, for it is the beſt Collyrium for clearing of the eyes, for the conſervation and [illegible] of the ſight [illegible] in the [illegible]. Alſo long combings and rubbings of the head [illegible] and [illegible] the vapours that do offend the ſight: alſo it is good to behold greene things, and the skies. Cleare ſpectacles are alſo very good. Moreover, fill the hollowneſſe of the hand in the morning with cold water, and with the ſame waſh open the eyes. Alſo a Nutmeg beaten with hony, and eaten in the morning, doth preſerve the ſight: alſo your *Mirobalanes Condite* do the ſame.

CHAP. [illegible]

An excellent oyntment for the eyes.

TAke [illegible], ſteep it in Roſe-water for [illegible] houres ſpace, afterwards waſh it againe in white wine twelve ſeverall times, for the ſpace of ſix houres more, then adde thereto of *Tutia prep.* and in fine powder one ounce, *Lapis hæmatites* well waſhed, one ſcruple, *Aloes lota* [illegible] gr. 12. [illegible] gr. 3. mixe it, and with a little water of Fennell, make an oyntment, whereof put a ſmall quantity into the corner of the eyes.

FINIS.

MVSEVM BRITAN[illegible]